THE

# MISSIONARY HERALD.

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IT will be with unusual anticipation that the friends of the Board will turn their steps toward Oberlin for the annual meeting, October 14–17. A hearty welcome is assured on the part of the Oberlin churches, and a large attendance is invited and expected. Among the interesting features will be, as always, the presence of an able company of the missionaries with their messages fresh from the front. Since the last annual meeting the Deputation has returned from India, and an evening has been planned for reports from this company of expert witnesses. At the Hartford meeting, one year ago, all hearts were engaged in prayer for the deliverance of the captives in Macedonia. It will be a great pleasure to welcome Miss Ellen M. Stone at the coming meeting. The annual reports for the year from the Prudential Committee and from the mission fields are of great moment, as giving direction for the necessary business of the meeting. Through the kindness of friends, a memorial is being erected at Oberlin for the martyrs of China. It is a happy circumstance that at this annual meeting the cornerstone may be laid. The sessions of the annual meeting will begin at 3 o'clock on Tuesday afternoon, the 14th of October. The sermon will be preached Tuesday evening, by Rev. Newell Dwight Hillis, D.D., of Brooklyn. We shall anticipate the annual address of President Capen, and welcome to our fellowship Mr. John R. Mott, of the Student Volunteer Movement, who is to address the meeting. Let this meeting be the subject of prayer in all the churches, that all action may be wise, that large plans may be laid, and that the preaching of the gospel in all lands may be greatly furthered.

**Annual Meeting.**

THE Sunday School Foreign Missionary Day occurs on the last Sunday in October, which this year comes on the 26th. This date has been fixed by the Board, after careful consideration. It comes during the same month with the annual meeting of the Board, and being early in the year, will not interfere with other days observed by other societies. May we not hope that pastors and Sunday school superintendents will take a lively interest in making the day eminently successful. It can only be successful by being widely observed. As Congregationalists we are rather behind in the matter of Sunday school training in missions, and in the gifts from the same source. It is a fitting motto, which has been taken in this Sunday school work — "Calling out the Reserves." In the Sunday

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schools and among the young people is a large reserve power only waiting to be called into action in order to be effective. We hope this year to secure at least $50,000 in revenue from this source. At the same time, we shall expect to give a return measure of blessing to every participating school.

**Plans for Sunday School Day.**

An interesting Exercise for the Sunday School Foreign Missionary Day has been arranged upon the topic, "India for Christ." This is a timely topic in view of the orphan work among India's suffering multitudes, and, also, in view of the recent interest in the Deputation which has visited that land. With the Exercise is sent the annual letter of President Capen to the Sunday school children of the land. Every school needs to hear this letter and act upon its suggestions. The Board will furnish to every contributing school the Concert Exercise at the rate of *one for every two pupils*, and it is earnestly desired that all our schools order early. For the offerings we shall use the Red Letter Envelope, and we offer an envelope to every scholar in all the schools of the land who will return it with a gift. Many schools have already their plans for benevolence, and we do not desire to interfere with such plans, but we do offer the use of the information and inspiration of this Exercise upon India.

**Touring in China.**

The cut on the cover of this number of our magazine represents the Rev. W. L. Beard, of Foochow, as he was engaged in one of his tours in the Ing-hok field last year. During the year he made nine tours in different regions, occupying fifty-eight days, followed by his attendants who carried the necessary provisions for the journey. He speaks of going 250 miles on foot, over mountain paths "amid scenery that vies with the Yosemite." In the walk from Ing-hok city over Sa Sang to Diong Keng, which he speaks of as especially beautiful, he says: "We climbed the first half day about three thousand feet, then walked all the afternoon and all the next morning over what would be a large plateau if it were more nearly level. But the unevenness of the country, the beautiful gorges, the sprightly mountain brooks, the huge boulders threatening to crush one as he walks beneath, the terraced mountain slopes, all contribute to the pleasure of the trip, and at times make one forget that he has walked twenty-five miles since breakfast, and must sleep in a Chinese inn with countless bedfellows, and breathe opium smoke free of financial charge." All through this region there are villages and large towns where the missionary is welcomed, and goodly numbers of people listen attentively to the gospel message. The Ing-hok Station is now occupied by Mr. and Mrs. Edward H. Smith and Dr. Emily Smith, and Mr. Beard is not called upon for special touring in that district.

**Rain in India.**

Very cheering reports come of a rainfall in different parts of India, giving promise, should the "second rains" come, of a good harvest. In Ahmednagar and Sholapur they have not for four years had such a good rain as fell on July 16. Few of us in this favored land can realize how much it means to our missionaries, as well as to the people in India, to have this drought broken.

**Financial.** THE fiscal year 1901 and 1902 has come to a close, and the report is here presented for the study of the readers of the *Herald*.

| | August, 1901. | August, 1902. |
|---|---|---|
| Donations | $109,288.12* | $82,606.94* |
| Legacies | 6,791.80 | 19,716.51 |
| | $116,079.92 | $102,323.45 |

| | 12 mos., 1901. | 12 mos., 1902. |
|---|---|---|
| Donations | $550,980.81* | $547,652.78* |
| Legacies | 124,627.55 | 174,437.58 |
| | $675,608.36 | $722,090.36 |

* Not including receipts for the debt.

Decrease in donations for twelve months, $3,328.03; increase in legacies, $49,810.03; net increase, $46,482.00.

The debt of the Board September 1, 1901, was $102,341.38. Receipts for the debt in August, not included in the above statement, $15,649.00; and for twelve months, $103,651.46, — thus liquidating that debt.

We are most grateful to the God of missions that there is no debt resting upon the Board as it closes another year. We acknowledge, also, the multitude of friends who have been moved to help us in such generous ways. Let us look to the future with equally large purposes to adequately maintain the missions which so honor our churches, and the cause of the Master. It is a happy report we can make, that the pledges given at Hartford last year for the debt have been promptly and fully paid. This fact crowns with new meaning that magnificent evening of debt-raising one year ago.

As to the outcome of this year, we note certain factors. The expenses are somewhat in excess of the previous year. The legacy account shows a large increase over the previous twelve months, and has proved again our salvation from debt. During the closing portions of the year a large number of individuals have come to our help in a truly Christian way, not only with money, but with cheering expressions of sympathy and love for the Board. Churches also have done a generous part, at the very last, in sending their regular and special offerings. We are grateful for these things. We must not attribute too greatly this outcome to the prosperous condition of the country. It has been accomplished, quite as much, by stern, hard-handed economy on every mission field — the knife has been used at many a tender spot. For the coming year, "*holding our own*" will not be wise. Let us move forward grandly, with men and means, backed with large faith.

**A Mission Incorporated.** THE friends of missions know how much trouble has been experienced in Japan in reference to the holding of mission property, inasmuch as by Japanese law foreigners could not legally acquire real estate. In view of this difficulty, our Japan Mission has, after protracted effort, secured legal incorporation, with full permission for the new corporation to hold real or personal estate

in the empire. All members of the mission may be chosen as incorporators, and hereafter all property that may be desired can be secured and held with a clear title which none can question.

**Mozoomdar Withdraws.**

PRATAP CHANDRA MOZOOMDAR, of India, has won for himself, and justly, a good name among men. For years he has been the leader of the Brahmo Somaj. Revolting against the absurdities and grossness of Hinduism, and recognizing the exalted character of Jesus Christ, he has never fully accepted his supreme divinity, and has come short of the evangelical view of his life and work. Nevertheless, he has struggled long and manfully to reform his nation, and has gathered around him a company of kindred spirits who have desired to do much for India. But their eclecticism in religion has failed to accomplish the results they anticipated. Mozoomdar confesses this disappointment, to his great sorrow, and he has now given up the struggle. In a remarkable paper just given to the public, Mr. Mozoomdar presents fifteen reasons for retiring, as he proposes to do, to the Himalaya Mountains to spend the remainder of his days. "The town is so inhospitable." "Contemplation is distracted — though I struggle ever so much." "The society of men is full of vanity." "The rich are so vain or selfish; the poor are so insolent or mean." "The religious are so exclusive, the sceptical so self-sufficient, that it is best to be away from both." "What is life? Is it not a fleeting shadow, the graveyard of dead hopes?" All this and more of a similar sort makes the story very pitiful. To be sure, he speaks of his thirst for the higher life "growing so unquenchable that I need time and grace to reëxamine and purify and reform every effort of my existence. The Spirit of God promises me that grace if I am alone; and so let me alone." With this farewell he flees to a hermit's life in the Himalayas. One cannot but contrast this with Paul's spirit in the later years of his life. Witness the Apostle's supreme courage, his unfaltering faith in the presence and power of his divine Saviour, his consuming zeal for continued service, and his triumphant joy as he anticipated the future and the crown which the Righteous Judge was soon to give him.

**Liquors in Africa.**

WE are not sure that, taking Africa as a whole, there has been any decrease in the drink traffic, while we are confident that in certain sections there has been much improvement. In the Congo Free State, for instance, the Official Bulletin shows that in 1901 not one-sixth the quantity of alcoholic liquors was imported that was imported the previous year. (In 1900, 1,305,876 quarts; in 1901, 205,777 quarts.) This great reduction in the amount imported is in accordance with the wish of the Free State authorities, who have placed the duties upon intoxicating liquors at a point which is nearly prohibited. It is interesting to find that the exports and imports of the Free State amounted, in round numbers, to $15,600,000, of which $9,700,000 were exports.

**New Recruits.**

In our last number we announced the sailing of Rev. Henry H. Riggs, to join the Western Turkey Mission. We can now report the sailing, September 17th, of his sister, Miss Mary W. Riggs, who was born in Sivas, Turkey. Leaving the home of her parents, Rev. Dr. and Mrs. Edward Riggs, in Turkey, when she was seventeen years of age, she pursued her studies at Elmira College, graduating in the classical course, in 1897. Since graduation she has taught in high schools, and now that circumstances permit, she is glad to enter upon missionary work in the land of her birth. Miss Riggs will take the place left vacant, at Adabazar, by the departure of Miss Susan C. Hyde, in association with Miss Farnham and Miss Kinney in the care of the large and flourishing girls' school.

MISS MARY W. RIGGS.

Another daughter of a missionary has sailed for service in Turkey, Miss Adelaide S. Dwight, who is the daughter of Rev. Henry O. Dwight, LL.D. Miss Dwight was born in Constantinople in 1878. She has received her education at the American College for Girls at Constantinople, the High School at Montpelier, Vt., and at Smith College, Northampton from which college she graduated in 1900. For three years she has been a Student Volunteer. With her sailed Miss Susan W. Orvis, of whom we hope to give some further notice, with likeness, in our next number. Miss Dwight and Miss Orvis go to the Cesarea field, to be associated with Miss Lochridge in the care of the Talas Girls' School, an institution of great importance in the evangelization of that district of ancient Cappadocia.

MISS A. S. DWIGHT.

In our next issue we shall have some notice, with photo-engravings, of Mr. and Mrs. M. A. Peacock, who sailed September 17, for India, Mr. Peacock to have charge of the business department of the Marathi Mission to be located probably at Bombay.

**West African Mission.**

We are still without full details as to what has transpired in the region where our West African Mission is located, though some information has been received. A letter from Dr. Wellman, dated Loanda, July 24, reports that the war in the interior between the natives and the Portuguese authorities came to a crisis just at the time he was compelled to start for the coast to meet Mrs. Wellman, Miss Bell, and Miss Melville. The situation was such that it was not deemed best for him to take the usual route through Bailundu to Benguella. Why this was so does not yet appear. He therefore started for Loanda on June 15, in order that he might intercept the steamer on its arrival there with the missionary party. The journey occupied thirty days and was a somewhat difficult one, the road being new and war parties giving some trouble. But Loanda was reached in season, and our missionaries, together with some English missionaries, went ashore and proposed to go inland to the last station of the Methodist Mission, a distance of some three hundred miles. From that point Dr. Wellman proposed to leave the party and go alone to learn the state of the country in Bihe and Bailundu. He heard many reports of depredations and slaughters, but it was impossible for him to ascertain just what has occurred. The cable despatch received from Mr. Stover, from Benguella, which we printed last month, reporting the missionaries as safe, and calling upon Mr. Fay and his party to come on, was of a later date than this letter of Dr. Wellman.

**Euphrates and Robert Colleges.**

The trustees of Robert College have invited Rev. Dr. C. F. Gates, President of Euphrates College, at Harpoot, to become vice-president of Robert College, in Constantinople, in the expectation that whenever Pres. George Washburn, whose service in Turkey has already exceeded forty-four years, shall feel the necessity of withdrawing, Dr. Gates will take his place. After much deliberation, the call has been accepted. Dr. Gates' health was seriously impaired by overwork during and subsequent to the massacres in Turkey, and notwithstanding his recent period of rest in the United States, he will not be able to take up work at his new post until next year. The loss at Harpoot occasioned by this change will be seriously felt, both in the college and in the whole district, but Robert College is to be heartily congratulated in securing such a valuable addition to its force.

**Annual Reports.**

The printed annual reports of our Marathi and Japan Missions are documents of unusual interest. Would that we had room for large portions of them in our pages. They tell a wonderful story of what God is doing in India and Japan.

**Notable Giving.**

In the report of the Harpoot station, given on another page among the Letters from the Eastern Turkey Mission, may be found the remarkable statement that the contributions of the people connected with that station for the last year amount to $4,400; to which may be added the sum of $5,308 paid for the tuition and board of the students of Euphrates College, thus making a sum total of $9,708 for

religious and educational purposes. When the condition of the people is considered, their poverty and their oppression, such as would seem to crush out all their hopes and paralyze their efforts, this statement of their contributions is most remarkable. Were the grace of giving bestowed upon the churches of America in like measure, the plea for added contributions would no longer be heard in the land.

**The Chinese Indemnity.**

One of the providential circumstances attending the close of the fiscal year was the opportune payment of one quarter portion of the indemnity due from China on account of the destruction of mission property during the Boxer uprising. The claims for these losses have been passed upon by a commission appointed by the United States Government, sitting in Peking, and have been approved. The claims of individuals for personal losses have not been finally adjusted, so that payment cannot be made upon such losses now. This payment of a portion of the indemnity gives assurance that the remainder will be forthcoming when due, to be used for the reëstablishment of the work in China, imperative calls for which are already at hand. Since these losses from the uprising in China have occurred, the Prudential Committee has advanced money to meet some of the more pressing needs of the mission and of individuals. These advances are among the expenses of the last year, and have amounted to a few thousand dollars. The timely coming of this portion of the indemnity cancels some of the expenses of last year, and contributes to the closing of the financial year without a deficit.

**Mr. Kozaki in Hawaii.**

We are glad to report that Rev. H. Kozaki, well known as an efficient pastor in Japan, and also for a time as the president of the Doshisha, has come to Hawaii for temporary service in behalf of the Japanese at the Islands. Mr. Kozaki is accompanied by his wife, and will devote his time while on Hawaii in conference with the leading men among the Japanese and in evangelistic services in behalf of his countrymen. Much is expected from this visit, and it is a significant item that a large portion of the expense involved is met by the Emigration Companies, who recognize the value of religious influences upon the moral and social welfare of the emigrants who have come from Japan. The article by Dr. Doremus Scudder, in our July number, stated forcibly the need of Christian labor in behalf of these emigrants from Japan, and after Mr. Kozaki shall have labored for a time in their behalf, it may be expected that Dr. Scudder will himself return to Hawaii for permanent service.

**Swami Vivekananda.**

The Hindu swami who took the name of Vivekananda, but whose real name was something else, and who masqueraded through the United States as a Hindu sage, has died. He was a man of superior intellectual powers, an adept at speech, and we do not hesitate to say, as deceitful as he was bold. On his return from America after the Parliament of Religions, he won the ear of a

multitude of Hindus by asserting that America was dissatisfied with Christianity and was listening eagerly to the teachings of Vedantism. His followers claimed that he had won important victories for Hinduism in the Western world, and for a time he was greatly exalted. Latterly his pretensions have been exposed, and his following greatly decreased.

**Dr. Pentecost Goes to Japan.**

For many months the missionaries in Japan have been pleading that some able preacher and evangelist should be sent to their aid in prosecuting the work of the "Taikyo Dendo," or Twentieth Century Movement, inaugurated nearly two years ago. Arrangements have at last been made by which Rev. Dr. George F. Pentecost has been engaged for this duty. He is sent out not by missionary boards, nor is he to be supported by their treasuries, but by individuals who are deeply impressed by the call which comes from Japan, and who believe that Dr. Pentecost is admirably fitted to render the needed aid. Sailing on the 16th of September, he will spend a brief time in England and then go for temporary service in the Philippines, reaching Japan about the first of January. He will then devote several months to evangelistic work in various parts of the empire, especially in connection with the Kumi-ai and Presbyterian churches. He will be most cordially welcomed by missionaries and the native Christians, and will undoubtedly be greeted by large audiences wherever he goes. Let it be the prayer of all Christians that the Spirit of God may attend him in his labors, for which he seems to be so well fitted. Our brethren in Japan are heartily united in the opinion that what is needed just now among the Japanese is not a series of scholastic discourses, but rather a direct and hearty presentation of the great evangelical truths relating to life and salvation. Multitudes who are intellectually convinced as to the insufficiency of their ancestral faiths and are impressed by the teachings of Christianity, need to be brought to a definite decision for Christ.

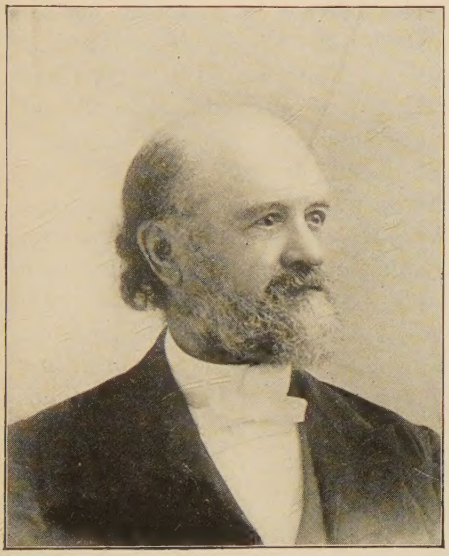
**Losses by Death.**

Several prominent leaders in mission work connected with other missionary boards have recently fallen in death, among whom may be mentioned Rev. Dr. S. L. Baldwin, once a missionary in China, and subsequently secretary of the American Methodist Episcopal Society, a man of great ability and intense devotion to the work of missions in foreign lands. Rev. Jonathan Lees, a prominent missionary of the London Society in China, went to Tientsin in 1862, and was there associated with Dr. Henry Blodget and Dr. Edkins in the initiation of missionary work in North China. By the death of Rev. George W. Chamberlain, D.D., of its mission to Brazil, the Presbyterian Board has lost one of its most enthusiastic and faithful missionaries. These workers fall, but the work goes on, and He who endowed these men for leadership can raise up new helpers and fit them to carry on the enterprise which others have begun. Rev. Dr. Jacob Chamberlain, of the Arcot Mission of the Reformed Church of America, has been seriously prostrated, but we are glad to say that the report of his death has not been confirmed.

# NOTEWORTHY ANNIVERSARIES.

**Rev. Dr. and Mrs. Wilson A. Farnsworth.**

THREE notable anniversaries in the life of one of our well known missionary families fall within the latter half of the present year. On August 29, Rev. Wilson A. Farnsworth, D.D., of Cesarea, Turkey, completed fourscore years of his earthly pilgrimage. The 21st day of this month of October will be the fiftieth anniversary of his ordination, and of his marriage at Thetford, Vt., to Miss Caroline E. Palmer, and on the 22d of December next it will be just fifty years since they together embarked from Boston for Turkey. These several anniversaries will be joyfully celebrated in Cesarea, and they are gladly remembered by a host of friends in America.



DR. AND MRS. WILSON A. FARNSWORTH.

Not only are Dr. and Mrs. Farnsworth the oldest couple in the service of the American Board, but so far as is now recalled, with the single exception of Dr. and Mrs. Elias Riggs, who labored together in Turkey for fifty-five years, no other husband and wife have continued together in its active service for a full half century. And their service is as noteworthy for its faithfulness and efficiency as it is for its length. It is most fitting that the goodness of God to them, and through them to the missionary Board under which they have labored, should be gratefully recognized in our pages.

Dr. Farnsworth was born in Chenango County, New York, August 29, 1822. He graduated from Middlebury College, Vermont, in 1848, having united with the church at that place two years previously. After four years spent in Andover Theological Seminary, he was ordained at Thetford, Vt., October 21, 1852, and on the same day he was married. After two months this bridegroom and bride set sail for the land to which they had given their

lives. Somewhat more than a year was spent at Marsovan, but on June 16, 1854, they reached Cesarea, which thenceforth was to be their home. From this central city of Cappadocia they have gone out over an area covering about forty thousand square miles, or nearly six times the size of the state of Massachusetts, initiating Christian work and overseeing it, giving counsel, and direction and comfort to the churches and individuals of this wide field. Dr. Farnsworth has been known distinctively as a touring missionary. In this line his record is believed to be quite unsurpassed.

Knowing that he had kept a careful itinerary, inquiry was recently made of him as to the time spent and the distances traveled in his tours. It appears that, including the 803 miles of the present year, he has a record of 72,339 miles traversed in this service on the mission field. This has been done with horses, during the earlier period altogether on horseback, but latterly, in large part at least, in a wagon. In 1863 he saw at Marsovan a Vermont wagon which had proved a failure. The Circassian wagons had not then been seen in that region. There were no made roads and no horses trained to harness. But this Yankee missionary believed that what a horse could do in America he could be trained to do in Turkey. So he set about training two horses to go tandem, a man riding the leader. After some days of effort, he set out with Mrs. Farnsworth and three children, and with no little concern as to what might be the result. On coming to a place where the way was comparatively smooth and slightly descending, the forward horse was taken off, and to the great delight of the travelers, the remaining horse trotted off briskly and obeyed the reins perfectly. Dr. Farnsworth, in writing of this experience, says: "I recall that moment as one of the most joyful of my whole life. Success meant partial, if not total, deliverance from the muleteer, and especially deliverance from the cumbrous and very expensive takhtarahvan and the clumsy moffa. From that time the wagon has played an important part in the missionary work of the station."

Notwithstanding this introduction and use of the wagon, Dr. Farnsworth finds that at least thirty thousand of the over seventy-two thousand miles of his travel have been made on horseback. Who can tell how much this out-of-door life and form of exercise has had to do with the physical and mental vigor of this beloved missionary! Few can appreciate how much was involved in this amount of touring, every mile of which cost labor and more or less discomfort and strain. The 58,000 miles which, during his furloughs in America, Dr. Farnsworth has traveled, chiefly in visiting the churches, were as nothing to his experiences on the rough paths of Turkey, over which he passed in rains and snows, finding often cheerless and even repulsive quarters at his stopping places. On these tours he was absent from his home about fifteen and one-half years, or nearly one-third of his life in Cesarea. In referring to these travels, Dr. Farnsworth says: "I hope you will not think that I have any special love of travel. I have some love of work, and the nature of my work has required travel. The annoyances suffered, as in my very last journey, to say nothing of the inconveniences, are very bad, but the joys of the work are many and great."

Mrs. Farnsworth has been, in every sense of the word, a helpmeet for her husband, often joining with him in his visitations of the churches, meeting the women at the outstations, as well as making the home a model to the people and at the same time a source of comfort and strength to all its members. Dr. and Mrs. Farnsworth have been greatly blessed in their children, with one of whom, Mrs. James L. Fowle, they are now living at Cesarea. With grandchildren about them, and surrounded by much loved missionary associates and a host of native friends, they are able still to do much in the service to which they have given their lives. Both Dr. and Mrs. Farnsworth go daily to Dr. Dodd's hospital, talking with the patients and receiving words of thanks from Turks and Koords and Armenians.

DR. FARNSWORTH READY FOR A TOUR.

In anticipation of his eightieth birthday, Dr. Farnsworth's children in this country secured letters and photographs from about ninety of his friends, and these, bound in a volume, were to be presented to him on the anniversary. The other jubilee anniversaries, of marriage and the beginning of missionary service, will doubtless be celebrated appropriately at Cesarea. The many friends who cannot join in person in these celebrations, do join in spirit, and in most hearty congratulations to these honored and beloved missionaries, whom we cannot call venerable since they seem so young, but whose service has been so long and so highly blessed.

Just before his recent return to Turkey from his furlough in America, Rev. Henry K. Wingate, who has been for several years closely associated with Dr. Farnsworth at Cesarea, wrote of him thus: "Dr. Farnsworth is large hearted and generous; a man of wide sympathies, interested in history, both ancient and modern, and sympathetically in touch with the great world movements of our day. As to his work, he has been *the great touring* missionary of Asia Minor. This touring work is the work of which he is most proud, and justly so; because year after year, for nearly fifty years, he has gone up and down the land, on horseback or in wagons, rarely deterred by in-

clement weather, always striving for that which would be for the best good of his beloved people. The thousands of people scattered throughout the many villages and towns of our field were really his people. He knew by name nearly every church member (Protestant) in the whole region, and as he has gone about, children, grandchildren, and great-grandchildren of the same parents have been brought to him for baptism. He has been a personal friend to all these people, deeply interested in their welfare, and devoted to their service. The Spirit of the Master was made manifest through him."

## AN AMERICAN OASIS.

BY REV. PROF. ARTHUR S. HOYT, OF AUBURN THEOLOGICAL SEMINARY.

LET the cynical critic of modern missions or the æsthetic apologist of orientalism go to Marsovan, Turkey, and study the effects of forty years' teaching of western ideals of Christianity and civilization. Marsovan, 350 miles east of Constantinople and seventy miles south of the Black Sea, has been little touched by the surface influences of Europe, and forms a fair field for such study and comparison.

From the highest point of the mountain road, where one first gets a view of the plain of Marsovan, the city seems like a garden of the Lord. The rich plain, twelve miles by thirty, is enclosed in its wall of mountains. Midway on the northern side, and nearly surrounded with gardens and vineyards, lies the city. Pass through the green environment into the city and you have the narrow, crooked, rough, and filthy streets and the small shops of any Asiatic city. There are good houses and a few pleasant gardens, but they are carefully hid from view behind high walls of mud bricks. The houses are crowded together as though there were no broad fields and no mountains to which to lift up the eyes. Sanitary conditions are disregarded. The people must go out of the city for their good air, as do their cattle for the grass.

On the highest ground on the north, overlooking the city and with the unbroken view of the mountains on every side, stands the mission compound. Within the enclosure are the buildings of the college — the hospital, the girls' school, the boys' and girls' orphanages, and the missionary homes. You pass through the gates and you seem in another world. This circle of happy homes, of eager youth, of keen mental and spiritual life is object-lesson enough for any open mind. And even the dullest and darkest minds feel in some dim way that this is a better life. It is no wonder that Turkish women, who have been fortunate enough to have the care of the cheery, bright, hospital wards, dread the going back to their own homes.

The *College* is doing good work. Going to Marsovan from three weeks at Robert College, the impression is strong of the simplicity and unity of its life, the thoroughness of its instruction, the adaptation and wise progressiveness of its spirit. Dr. Tracy, the president, has something of Cyrus Hamlin's Yankee versatility and practicality, and his power of winning and using the

BRIDGE IN NORTH ATLANTA

strongest men. The native professors have gifts and devotion. The man in the natural sciences has the best training of the German universities, and is a correspondent of German scientific societies. He has made a collection of 800 butterflies of the region, and of 1,000 plants. The head of the department of mathematics, with few instruments, is doing independent work in astronomy. The professor of ethics has the best training of Edinburgh; the professor of Greek, that of the University of Athens. The American professors have organized an archæological club that has begun investigations in a region rich in Hittite, Greek, and Seljukian remains.

The foundations for thorough industrial training have been laid. Forty per cent of the students do some work for self-support. The trades of shoemaker, tailor, carpenter, and cabinet-maker are well taught. All the furniture for the college and much for the mission homes and the general market is here made. It is a pity that the Turkish government has even temporarily stopped the erection of larger shops. The young men not only become skilled workmen, but all the students gain, what is just as important for the regeneration of the East, a sense of the dignity of manual work. The college is true to its missionary purpose. It does not aim at proselyting, it is catholic in its sympathies; but the Bible is the chief text-book, the religious life of the college is constant and pervasive, impressing the privilege of service; and an examination of the lists of the fifteen classes graduated will tell the story of the success in this direction, in the large proportion devoted to teaching and preaching.

The girls' school has wisely refrained from trying to grow into an American college. The conditions in Asia Minor are not what they are in Constantinople. The life of the villages is rude and simple. The girls must be the teachers and helpers of their people, but never out of sympathy with them. Marriage is early and cannot yet be postponed as in the western world, and three years more in school to complete a college course would render the service of teacher or mission worker practically impossible, and so retard the real progress of the people. It is interesting to find but one servant in this family of ninety boarders, the pupils sharing in all parts of the housekeeping and so gaining the most practical knowledge of domestic economy. Good homes are sure to come from such a school. They have come in scores and scores of places. Forty years ago but one woman in Marsovan could read; today the primary education is common, and the higher education represented by the girls' school is held essential for any women who would have a position in the community.

While the work for Armenian orphans grew out of the massacres, it will, no doubt, go on as an important part of mission service. The groups of bright, happy boys and girls, well cared for, well taught, sent forth as skilled workmen or useful helpers in home, and school, and church are the good out of evil that the love of God is ever working in human lives.

The Hospital is, no doubt, the most striking and persuasive part of the mission service. It seems the only way of gaining the good-will of the Turkish population. People who are callous to spiritual influence are quick to

feel the healing touch. The hospital means are simple, but adequate for the most improved scientific care. I doubt whether more difficult and successful surgery is done in any hospital of America. A single year will show 300 cases in the hospital and 5,000 treated by the dispensary.

Through these many agencies the mission has won its way into the heart of the Christian peoples. The good name of the college has gone far and near. The assistant governor of the province has placed his boy in the family of the president. There is the best feeling between the Protestants and the Orthodox and Gregorian churches in many places. The chief priest of Marsovan has taken lectures in theology at the college, and urged the sending of evangelists to the villages. When remonstrated with by some zealous partisans of the Orthodox church for his fellowship with Protestants,

KINDERGARTEN OF FIRST CHURCH, MARSOVAN.

he answered: "As a priest of the church I am bound to seek the truth. Where can the most light be found save at the American college?"

The seal of the college is the sun rising behind Ak Dagh, the noble mountain to the east, and the motto, "The morning cometh." The morning has come, but not without its clouds and storms. No institution has been so seriously threatened by the misguided ambition of some of its pupils and the deep-seated mistrust of the Turkish government. The fourteen young men still in prison are a heavy load for these brave hearts to carry. Shall not the Christian men and women of America unite in the prayer that freedom may be granted by the government for the work of these Christian institutions, and that peaceful and orderly progress may be the happy lot of the peoples of Asia Minor.

*The Black Sea, June 15, 1902.*

# ANOTHER MEXICAN MARTYR—SR. FLORENTINO PIÑA.

BY REV. HORACE T. WAGNER, OF HERMOSILLO, MEXICO.

SERVANT of a priest, janitor in a Roman Catholic church, a truck farmer, morally dissipated and without hope, was Florentino Piña for the first forty years of his life. Then he was brought into contact with the Protestant services, opened in a Mexican mining town by Rev. A. C. Wright, and through the grace of God he was "plucked as a brand out of the burning." Smoking still tempted him to drink, and he said, "I must quit it." He either attended a nightly neighborhood meeting, or made his way over the rough mountain road to attend the Congregational church, where he remained a faithful member. In him Rev. H. Hamilton found a consecrated colporter for the American Bible Society, and as such he rendered efficient service, passing through many perils, until in June, while our brother was showing the precious books to an interested purchaser, an enemy of the truth put a bullet through his breast, followed by another through his head. As there are no known Protestants near there, the local authorities took what money he had from the sales made on his trip and buried him. The criminal was committed to jail. This tragedy took place in the town of Bacerac, Sonora, Mexico, only about one hundred miles from the United States border.

FLORENTINO PIÑA.

Brother Don Florentino was a man who denied himself and was willing to suffer for his Saviour. Though some fifty-seven years of age, he traveled almost daily on horseback with his load of Bibles and scant supply of food and clothing fastened to his saddle. Thus he journeyed over the most desolate and mountainous regions. He often suffered hunger and thirst, but never complained. Night after night did mother earth serve as his only bed. On one of his trips he and his horse almost died of thirst, when suddenly the animal scented the refreshing stream and bounded over the descending plain until the water was reached. Again, he held the hungry wolves at bay during a lonely night by a campfire. From being drowned in the swollen streams or killed by a fanatical mob, it seems he was miraculously saved on several occasions.

He was a man of great faith and of constant communion with God. "The Lord knows;" "In that town God will prepare a chosen few;" "It is not impossible for God;" "His will be done;" are expressions he used at times to reprove, but oftener to console and inspire. To him it was a spiritual feast to spend a day in the mountains, alone with God.

He loved and was loved. I was often astonished at seeing how gladly enemies of his work entertained him. He was of a hopeful and cheerful dis-

position. When ill-treated he attributed it to ignorance. The fallen, the sick, the needy, the bereaved were comforted by his ready hand. How often the children ran down the street to welcome his approach and herald to the neighborhood the news of his coming! An American speaking of him said, "I can tell from his looks that he is a good man." How he was loved in the different congregations!

He had no schooling, but he was studious and observing. No sooner did he sit down than he reached for the Bible or other reading matter near at hand. The writings of the Apostle John contain his select passages. Was John 16: 2 a prophecy of his end? He understood human nature, and with a keen sense of humor gained their hearts. What lessons he could draw from the mountain scenery, the tiny flowering plant in the lonely desert! He saw in nature a panorama of God's goodness and power.

Everybody noticed his kindness to the dumb animals. He told the women, "The Lord created the birds to fly at liberty." The thirsty pig tied to the tree, the hungry hen fastened with a string, the suffering beast of burden, were either relieved by his own hand or searching questions directed to the owner.

Through his eleven years of service as colporter he canvassed about one-sixth of the country of Mexico, revisiting many districts. As a result of his work I know of eleven towns where either the American Board or Methodist Board established work, and many other places where he prepared the people for the same. Most of the books he sold were read. The words he spoke were aimed to convert and establish Christian character. Many a woman while doing her work in the kitchen, many a farmer while working in the field, and many a one while traveling on horseback, listened to our departed brother, bought the Scriptures, and was converted. As soon as he saw one sincerely interested, he urged him to do personal work among friends and neighbors.

For nearly seven years Don Florentino made our home his stopping-place. We always felt that his presence was a benediction. Under all circumstances he was the same Christian gentleman. After having known him so intimately, we feel we can truly say that for him to live was Christ and to die was gain.

## LETTERS FROM THE MISSIONS.

### West Central African Mission.

A CLASS OF CATECHUMENS.

MR. CURRIE, of Chisamba, who has before this reported having quite a class of catechumens, has written of having divided the class, inasmuch as the members differed greatly in intelligence as well as in age. Some of the older as well as the duller ones now meet on Wednesday afternoons, and Mr. Currie's account of this second division will probably give many of our readers a new conception of the character of some missionary work. Keep clearly in mind that there is a larger and brighter class

from which these have been dropped. Mr. Currie thus describes them:—

"There is W., a dull and dreamy young woman, with her second child on her back. Let us question her. 'W., who made the world?' *Ans.* 'Satan tempted our first parents in the garden.' 'Now that is quite true, but it does not answer my question. Now tell me the names of our first parents.' *Ans.* 'Jesus Christ and his apostles.' If her blunders were not so sad they would be ludicrous. She has been in school several years and knows better. She has been a candidate for baptism over a year, and yet a simple question seems either to call her from dreamland or to knock all intelligent thought out of her head.

"On the opposite side of the aisle sits C. Five years ago he was a strong slave boy. Since then he has suffered not a little, and now he is a hunchback. After many native doctors failed to help him he began to attend the Sander's school. There he learned to read, and some time ago, unknown to me, threw away his fetiches and gave up beer drinking. He is now a promising candidate for baptism, though not living at this station. No trouble to teach him.

"Close by the side of C. sits his chief, Katakolo. He is one of the homeliest looking men in the country, but has been my friend from the day I first came to spy out the land and seek a place on which to build. Some years ago he left this district to be chief of Cipeta; but he gave up the position, and came back to live close to this station so that he might learn 'the words.' He can now read, has delivered to me his fetiches to burn, caused the Sander's schoolhouse to be built, and though he says 'we are just like little children, trying to understand,' he seems to be making steady progress.

"On the same form with the chief sits old Sanambelo; short, stout, his close-cut wool quite gray, but with an eye as bright as a youth, and a face, usually thoughtful and sober, that lights up in an instant like an electric lamp when the proper current is turned on. He has long been severely tried, and in little has he been found wanting; and though a member of the church for nearly a year, still he attends the class regularly.

"The sister of Sanambelo usually occupies a seat behind the other women. She is well past middle life, mother of three of our brightest young people, and grandmother of a number of others. A few years ago no woman could turn a more scornful tongue upon a neighbor, few were more often charged with witchcraft or so honestly feared. Now there is not a girl in the class who learns more quickly or prays with more thoughtfulness.

"Now notice N. She is tall and loose-jointed, with a round face from which the clouds have scarcely lifted, and large, projecting, dull eyes. She starts no fires with her tongue, and, indeed, is so quiet that one of the elders, after repeated and vain efforts to draw her into conversation, inquired from her husband if she ever conversed with him. Yet, as with the quiet-looking old donkey I had some time ago, there is lots of kicking and stubbornness in her when she does not want to do what one would like to have her do. If she blunders in an answer today, she is likely to do the same a month hence, no matter how hard one tries to put her right, and neither coaxing nor scolding is likely to change her before she is ready.

"Let me mention one more man before I finish. He is an Andongo, black, straight, lanky, gray, and as a rule good-natured as a purring cat, but sharp as its claws when excited. He commands the respect of the village over which he rules, and if an evangelist does not turn up to conduct prayers, he will hunt for a boy or girl to read the Scriptures, and lead his people in prayer himself; but he is not aware that I know this, and,

indeed, would scarcely be in the class if he had not been invited to attend. If this man has true faith it has never come from a quest of loaves and fishes. Last Sunday he was absent from service in order to prevent his young men from going to a beer party."

## Eastern Turkey Mission.

### WORK OF THE HARPOOT STATION.

THE Annual Report of the Harpoot station for the last year was prepared by Mr. Browne and contains items of great interest. There are now at Harpoot four ordained missionaries, besides a new physician, Dr. Atkinson, recently arrived. The whole time and strength of Dr. Barnum, since the departure of President Gates, have been given to the college, others aiding to some extent, while Mr. Browne and Miss Bush have as usual done the principal part of the touring. While Harpoot is one of the larger and most successful stations in Turkey, its work here reported in detail may be taken as a representation of what is being done, or attempted, in many missionary centers of the empire. For this reason, as well as for its own intrinsic interest we give here the larger portion of Mr. Browne's report: —

*The Native Forces.* — "The long-continued outflow of workers to America seems to have ceased, either from lack of material or opportunity. We are glad to report the ordination of three of our preachers, two of them ministers, as acting pastors, the third as chaplain and teacher in the German orphanages. During the year a newly ordained pastor accepted a call to a city field in Oorfa, in the Central Mission, and so his large church remains pastorless. Our best worker in Koordistan, Bedros Effendi Ammkhanian, lawyer, poet, translator, preacher, who has been prominently identified with that work from its beginning, has now been called to rest from his abundant labors and is mourned throughout and beyond its borders. We are comforted by the verification of God's promise: 'Instead of the fathers shall be the children,' since his son, a college and seminary graduate, has consented to be his successor in Farkin, the chief center of work in Koordistan.

"Another of our pastors has become our general superintendent of orphanages, with his home in Harpoot, while still another has recently resigned his large pastorate in Choonkoosh to enter upon evangelistic work, his entire salary for a year being paid by a native physician whose character and spirit constantly remind us of Luke the beloved physician.

"Our present force of helpers is as follows: fourteen pastors, four preachers, two colporters, five Bible-women, five other helpers, and sixty teachers — a total of ninety, besides the thirty-six native teachers in the college, which brings the grand total up to 126."

*The Churches.* — "Though nearly half of our churches and outstations remain unsupplied with preaching, their condition, though sad, is far from hopeless. In nearly all, the regular services are faithfully sustained and many congregations are increasing, even by the attendance of Gregorians, whose hunger for the gospel is no longer satisfied by the services of the old church. Hence the touring missionaries have never received such welcomes, attention and coöperation as during their thirty weeks of service in the field this past season. In some places the Spirit's work was marked by showers of blessing; in others he descended like dew upon Israel, heartening and strengthening the little flocks, while everywhere we saw proofs that a rich ingathering awaits the labors of faithful preachers of the Word.

"Under such stress of need, we cannot wait longer for candidates for the seminary from our college graduates, so we propose forming a 'Station Class' of some ten men, with more or less education and experience in Christian service, teaching them five or six months yearly, then sending them out for the winter and so continue this training until they seem ready for good service in the Lord's vineyard. This was the method employed in the early years of this station, long before the establishment of our present educational system, but it was a method singularly blessed of God in the formation and growth of churches.

"In spite of the fewness of our spiritual laborers we can record 130 new members received to the few churches enjoying preaching services, while the average attendance on our thirty-six Sabbath schools has been 4,275, and of our forty-one congregations, 5,770, an increase in each of some 200 over last year."

*Education.*—"We can again assert that, throughout the entire field, the desire for an education, and willingness to make great sacrifices to secure it, is as great or greater than ever. Our teachers are eagerly sought for, by the Gregorians especially, with larger salaries than we can give, while in many of our higher schools, and perhaps in the college, also, the majority of our pupils and some of our teachers are from this same Gregorian community. So highly do they seem to appreciate our school system that, in more than one city, they do not hesitate advocating uniting their schools and ours under one management. In one of our cities, not only do the Gregorian pupils of our schools attend the lectures and religious services of our flourishing Y. M. C. A., but many more of their young men also seek our preaching services. Consequently large numbers of their young men gather every Sabbath, with lectures and reading of the Bible and discussions in *their* schoolrooms now, so that they may not be 'enticed away' by our Y. M. C. A. There is evidently a deep but irresistible ferment at work in some, if not all, of these Oriental churches, especially among their young men. They are not ready to be identified with the Protestants, but they do not fear the influence of our schools nor their instruction in the Bible. Hence our *schools* seem the bridge by which those now far from the gospel may be brought near to the truth. Here, then, is alike their great opportunity and responsibility, and the need that our teachers have the mind of the Great Teacher."

*The College.*—"The past year in Euphrates College has been one of the best in its history. The number of pupils, male and female, in all its departments, has been 1,057. Of these, 581 were boys and 476 girls; of all these, 100 were in the four college classes of both departments. Nearly all the buildings burned in 1895 have been now rebuilt, larger and upon a better plan than the former ones, but they are already becoming too small. Sixty-five male boarders have paid for board $1,255, and all the boys $1,590 for tuition; whereas $1,712 was paid by the girl boarders and $800 *plus* for girls' tuition. Over $100 was contributed in charity, by all the pupils, making a total of $5,457 received by the college treasury.

"There has been an unusual degree of Christian interest and activity in the college the past year. There are two Christian Endeavor Societies in the male department and four in the female, one of the latter being for those outside. The college has a good corps of teachers, thirty-six in number, with a strong *esprit de corps*, and its purpose is the building of Christian life and character. To this end the Bible is a daily text-book throughout the course. Our outside schools must receive far more care to regain their former numbers and position which since the 'Event' they have been losing."

*The Orphans.* — "The work for the orphans continues to hold its important place, though the number under our care has now been reduced to about 900. They hold good places in their classes and a large share of honors for deportment. Several have been tried as teachers and have done good work. The healthy religious atmosphere of the 'Home' continues to exert a strong influence on their character, even after leaving and entering homes of their own."

*Native Contributions.* — "Economic conditions grow steadily worse, and poverty and discouragement are crushing the spirit of the people. The paralyzing influence of the events of 1895 continues, producing periodic seasons of fear, and these, in turn, are followed by times of extreme depression. Then there is an increasing stagnation of trade, which, in turn, causes the crippling of industries. If we add to these the unrepressed lawlessness of Turks and Koords in outlying districts, and frequent robberies almost unnoticed, the problem of existence, with many, becomes more and more difficult. Under such conditions, if earnest hearts falter, and even strong faith weakens, if strenuous efforts for home and church should relax, and consequently contributions slightly fall away, who could say it was not the natural, if not necessary, result of such causes?

"When now we examine the payments by our people for education and religion, their slight diminution from previous years really enhances their actual amount, which falls this year but little short of 100,000 piasters, or $4,400. If now to this we add the sum previously mentioned as received by the college, viz., $5,308, then the sum total of 'payments by the people' reaches the splendid sum of $9,708, which has seldom been reached in the history of the station and which would have been exceeded had we secured permission to build in many places. Communities with few leaders to stimulate giving; churches with only divine influences to maintain their high standard of consecration to the Lord's treasury; a piety whose 'deep poverty abounds unto the riches of their liberality' — surely this all suggests the 'fresh springs' hidden in Him, who said, 'It is more blessed to give than to receive.'"

## Marathi Mission.

### AFTER THE GREAT FAMINE.

MR. GATES, of Sholapur, reports some experiences among those who have passed through the stress of the famine, and are now, though still poor, in a somewhat improved condition: —

"Mr. Hazen took charge of the orphanage January 1st, and I have had time to look after some of the work in the district that has been neglected so long. There are two churches that had not been visited by a missionary for nearly three years. Mr. Harding had charge of them, and the famine scattered them soon after his death, so that it has not been possible to meet them, as churches, until recently. It was a great pleasure to find that those who have returned are more enthusiastic about their church life than before. Many of them were here in Sholapur in my relief camp. They say that they could not have lived if it had not been for the help received here. This had been very evident to us before, but their voluntary mention of it so frequently showed that they appreciated the help received. There is still room for attention to the wardrobe of many of the heads of the best families, even those who attended church services. Widows are supposed to have but one garment in India, but many who came to the communion two weeks ago in he

Mogalai church had not so much as that. There were some requests for further help, and it was sad to see the dilapidated houses of those who had been off on relief works.

"The health of the people is good, and it seemed to me that they could get on without further assistance from us if, as I told them, the more fortunate ones helped the others a little. I tried to show the necessity of more economy in good times, and thus be prepared for days of distress in future. I showed that they could live in good times far better than they did in famine times, and still lay up something nearly every month. This was a new thing to many of them, and I heard them discussing the matter afterwards. The question of self-support was not a frightful one, even at this time, and the people were more ready than ever, so it seemed to me, to plan for it. They gave me more encouragement than ever before in the way of help in support of village schools.

"The people told me that only a small proportion of those who went to relief works in the Nizam's Territory returned. The reasons seemed to be that the sick were not well cared for, and shelter was not given to the feeble, but all had to stay out in the sun. To these reasons must be added the fact that is so well known as not to require mention here, that the hands of the overseers are so made that money loses in value very rapidly in passing through them.

"It was very encouraging to find that those who had been here and had been baptized near the close of the famine were all, so far as I could find, with only one exception, living good Christian lives. Some of them are living in out-of-the-way places, with no one to help them in their town, but they keep up connection with the Christians in other towns. In one town where a teacher was persecuted a few years ago for trying to stop plundering, the people are now so friendly to the Christians that they give them privileges not enjoyed in other places.

"As I took down my tent one morning to move on, I found that a band of wandering robbers had spent the night but a few rods away. They began to move about the same time that I did, and I fell in with them on the way. Some policemen came along just then, and what followed was characteristic of the Mogalai. The policemen expounded the laws of the land with a good deal of dramatic eloquence, and kept the company from proceeding for a time. At last they parted good friends, probably after a few coins had exchanged hands. It is said that one can do anything in the Mogalai by giving a rupee to a policeman. But the world is improving, even in the Mogalai."

## RETURN TO INDIA.

Rev. and Mrs. Edward Fairbank arrived in India on the 28th of June, after a furlough in this country. In passing through Bombay Mr. Fairbank was much impressed by the changes at that station which had taken place since he landed in 1893, of which he says: —

"The work is much larger, far more practical and, always interesting, is specially interesting now. The famine boys in the Bai Motlibai Wadea Orphanage at Parel was a most significant sight to me — 300 boys saved from the ravages of famine to an entirely *new* life! Miss Abbott's work with her women was splendid. No wonder these women received prizes for their work at Lucknow."

After a warm welcome at Ahmednagar, Mr. and Mrs. Fairbank went at once to their station at Vadala, of which he says: —

"As we crossed the bridge, just before we turn into the bungalow driveway, we saw the people hurrying forward to meet us. They lined the roadway on both sides, and it went to our hearts to greet these people here as they formed around

us on every side. We were back in our own home, in the midst of our own people and work, and we were happy and grateful. The people were jubilant over the fact that on the same day that we landed in Bombay they had had two inches of rain here.

"I am getting the work in hand, but I realize that the work has grown tremendously since I have been away, even in this short period of sixteen months. Here at Vadala itself is a new Middle School or Anglo-Vernacular School, with three standards or grades, which has not been in session three-quarters of a year. There are almost forty boys in that school. These boys pay large fees and also an amount which in good times would easily cover their boarding expenses. Considering that famine actually prevails, these fees for school and board are a wonderful testimony to the independent ideal of the Christian life that is slowly penetrating the abject and dependently inclined minds of the people among whom we work.

"For this new school a large and most suitable addition of four rooms has been made on the south and west sides of the station school building. It must be borne in mind, however, that the carrying on of this new school entails a new expense, altogether unprovided for by any appropriations from the Board, and adding largely to the heavy burden of the district, with its large cut on the expenses of standing work. Had the school not been positively demanded by existing circumstances, it would never have been opened.

"Another change here at Vadala is the presence of over two hundred famine children that have been brought in from the district schools, where they had been kept on account of lack of accommodation here. A large house was made available to us, and so the children have been brought in. They can be looked after much better here.

"In the district there is much to encourage one. A new church has been organized at Kharwandi, two miles distant from Vadala. This is the eleventh church to be organized in this district. At least two more ought to be organized immediately. This coming Sunday I propose to go to Kawtha to see the people there about their reasons for wanting a new church formed.

"Work has been systematically organized for instruction to adherents. From the Mang caste there are over five hundred adherents who have been receiving instruction for over a year. Many of these are soon to be baptized. There are five hundred at least from the Mahars who are also under regular instruction. A number of new schools have been opened in the district because of the great importunity and need. Two schools among the Mangs are practically self-supporting, for the people 'board the teacher' from house to house, and give him clothes as the occasion demands. Were not the times so hard, far more could be done towards self-support."

In a postscript, dated July 17, Mr. Fairbank reports a further rainfall, which has given great encouragement to the people.

## South China Mission.

### DOUBLE WORK DEMANDED.

Dr. Hager writes from Hong Kong, July 15: —

"I have just completed the second half of my summer journey, and found the work at nearly all the stations in a very good condition, receiving more than seventy persons into the church, which with those received on the first half of the journey swells the number nearly to one hundred souls during this quarter. The total number received for the half

year is two hundred and six, a better result than has ever been achieved before for the same length of time. I have now some twenty-five places on my list which are visited and where Christian work is done. We do not have chapels at all these places, but our rented shops or buildings number twenty-two.

"For the half year (for eight months of the year's work) I have expended $2,536.23 and received only $771.35 from the Board. I mention these facts to show you what the work costs. This does not include the Hong Kong work, for which a separate sum is raised on the field. A greater number might have been received if all had been accepted who came to us, for nearly a hundred more presented themselves for baptism but were advised to wait.

"Again the work has also been hindered by cholera and the plague, which prevented me from visiting two places usually visited. Many deaths occurred in our Hoi In field and many of the Christians fled to the hills. All communication between villages was stopped and the people feared for their lives. Persons were allowed to die that might have been saved if a little care had been bestowed upon them. Several of our helpers fled also to their homes, and hence little aggressive evangelistic work could be done. The worst part of the epidemic is, however, over now and we trust for better and more fruitful seasons in these affected regions. Some three or four adult Christians and several children have been carried away. Among the former was our Mother Fong Get Loy, who was noted for her great zeal for the Master and whose husband became a Christian in California. She was baptized in 1885, and scarcely had the baptismal water dried on her brow when the whole family was persecuted and for many weeks their lives were in danger.

"Our greatest success has been achieved at our new station, Tin Tau, where the Christians have placed a shop at our disposal. From this place some twenty-two have received baptism. The dialect spoken is entirely different from the Cantonese, but I am able to understand a little of what they say and they understand Cantonese. At present we have no preacher stationed here, but the work is placed in charge of our Nam Tsun preacher who visits the place regularly. Strange to say, a request to come and open work in their city came from the same class of people in another region. This we shall probably have to accept in the near future.

"At one of our other new stations, Shui Po, five persons were baptized; at another, Kam Kai Shui, two; all of which are first fruits. Our Nam Tsun preacher, besides preaching regularly on Sundays and conducting an evening Bible class, teaches a day school of fourteen pupils, some of whom are the sons of our Christians. Besides this school we have three other boys' schools and two girls' schools, all of which, with a single exception, are supported by friends. Nearly eighty pupils are thus receiving a Christian education with but little expense to the mission. I wish I could properly convey to the friends of missions the thought that this is the day of China's opportunity. I tell my helpers that the time has come when they must do double duty in order to meet the demands of the work. Would that we could all do double work for the Master. I have been more than a month on this journey and my heart has gone out to these people, as never before, who are without a shepherd to lead their wandering feet to the light. May we not slacken our efforts for their salvation."

## North China Mission.

### THE SITUATION AND OUTLOOK.

DR. AND MRS. AMENT reached Peking, on their return to China, on June 14, and under date of June 28 he writes: —

"Our friends gave us a cordial welcome. Firecrackers were banged, and a general meeting of welcome held in the afternoon of Saturday. Feasts were offered in abundance, but these we have felt obliged to decline. Cholera is present in the city, and the doctors warn us to be specially prudent in eating and drinking. Before many days I was requested to meet the claim commissioners, to consider the matter of indemnity. They were pleasant and reasonable men, and my personal claims were passed with hardly a question. The mission or station claims had been acted on before our arrival. Our premises have been about doubled in size by Mr. Stelle's purchases, and all probabilities of growth can now be met.

"The political outlook is not wholly reassuring. While it is true that the leading men in Peking are inclined to liberal views, and would readily fall in with a progressive policy, it is also true that Prince Tuan, who should never have been allowed to escape, and Gen. Tung Fu Hsiang, are still influential, and from points of safety in the far west exercise an influence for conservatism which the men here dare not ignore. While I recognize the fact that some of my optimistic utterances at home may need some reconstruction, still it is true that progress is in the air, a new spirit is abroad, the church is hopeful, officials in favor of reform are more bold and aggressive than before. In fact, the tide has receded somewhat, but on the whole the country is further along towards the goal than it was two years ago. We have more friends than formerly, and more officials in office call on us than ever dreamed of coming three years ago. The building at our old premises is going on vigorously under the charge of Dr. Ingram. Two fine buildings for the Bridgman School will soon be ready for roofing. The ladies' house, the one called 'the Ament House,' and the street chapel are well in hand. We need so much our new domestic chapel, in order to keep all our work well in hand and progressing. Our country work is well in hand, and six helpers have chapels and regular congregations. The oversight will require the strength of one man regularly."

### FROM PANG-CHUANG.

DR. ARTHUR SMITH reports a series of meetings held at Pang-Chuang with pastors and church members, for the purpose of securing a deepening of the spiritual life. The meetings were held on the second anniversary of the great persecution in 1900, and were productive of very happy results. At the conclusion, the helpers spoke with evident feeling as to a new call they had received to a better life. An epidemic of cholera is prevailing with much violence, and some of the Christians and their children have fallen by the disease.

Under date of July 14, Miss Gertrude Wyckoff writes also of the prevalence of cholera. Their work for women is progressing under many difficulties, among them being the lack of books: —

"During the troubles many hid their books in all sorts of places; some in a niche in the wall, some in a hole in the dirt floor of the room, some in a hole in the brick-bed, taking out the brick and then replastering it; some hid them in the field, in the yard, or in the ground; there were not a few, too, who reluctantly burned their books, feeling that by so doing they might save friends or neighbors from being plundered. The result was that in spite of themselves, books were spoiled or lost, and not

being as important in their thought as the cup and chop-stick, they were a long time in replacing them."

The people are very poor, and while their minds are so concentrated upon thoughts to obtain a livelihood, it is difficult to secure attention to spiritual things. Miss Wyckoff says that is her ambition that every woman under fifty years of age should be able to use a New Testament and the hymn book in the services held. Of certain prayers, Christian and heathen, for rain, she writes as follows: —

"For some time we have been praying earnestly for rain; the farmers' hope was almost gone, the earth so dry, the ground unplanted, or else the grain already in and all but dead. All around us the men and women in the villages were beseeching their gods for rain, and chanting Buddhist chants for the stricken people. The manner in which the heathen ask for rain is to take a certain god of mud, set him on a chair, decorate him, crown him, clothe him in a bright-colored cloth thrown around the shoulders, and then, to the beating of gongs and music, carry him around the village, or at least some distance, to let him feel the intense heat and see the parched earth and dying grain; they also offer sacrifices and burn incense. Yesterday our morning prayer-meeting was for rain, temporal and spiritual. At the preaching service, while the pastor (Chia) was engaged in making a most earnest supplication for rain and for God's pity upon the heathen, who know not of whom they ask rain, the villagers were carrying their god out of the East gate and past our chapel. It was a fearful noise, those drums, and gongs, and cymbals, and it seemed as if they beat all the harder as they went by, and almost drowned Pastor Chia's voice. He prayed the louder and besought more earnestly, and before he had finished, the confusion was over. Our hearts ache over this gospel-hardened village, so near to the Truth and yet so very, very far from it. During the revival meetings, only a few feet from our place they were having a three days' mass, worshiping Buddha and reading those senseless, empty words. If ever any one needed to weep over a place, we do, and yet we see no way to reach the people. Since the interruptions of two years ago, even the children have not been willing to come. Every one is afraid to have anything to do with foreigners. Their fear is lest in similar outbreaks like that of the Boxers, they be sought out, plundered, and possibly killed."

## Micronesian Mission.

FROM RUK.

THIS station is much undermanned since the departure of Dr. and Mrs. Hyde, and Mr. Stimson calls loudly for more helpers. The Mortlocks have not been visited, since the *Carrie and Annie* did not return to Ruk to do the touring. Mr. Stimson, under date of June 9, sends an account of a recent visit by himself and Mrs. Stimson among the islets of the Ruk lagoon. They were accompanied by Joni, the teacher from Lukunor, an excellent man, who was most helpful. At Ilik, Jarli and Maria had disappointed expectations and have returned to their home on Nama, and there are none to take their places. Mr. Stimson writes: —

"On Tuesday evening, at nine o'clock, we arrived at Fawsan, having almost circumnavigated Tol, the largest island in this lagoon. Joses and Karolain had a hearty welcome for us. Wednesday morning we had a long service. The past year they have improved the property quite a little. They have moved

the dwelling nearer to the beach and built a church, which is not yet floored, a considerable task, for the boards are planks hewed out of breadfruit trees. The present chief is a fine looking young man, who has given to our mission five contiguous lots of land, making a very desirable lot, with bearing trees enough to help support teacher and village school. There were a number of people present whom I have repeatedly seen at our services there, but who have not embraced Christianity. Joni was very helpful by a spiritual address, as he was at every place. We have considered this the most difficult field we had until we began Ilik, and the progress is slow indeed; but, thank the Lord! we are able to mark progress. The day was rainy and the wind very light, so that we only made Malitu at noon, and remained there over night with Jon Ton and Jonpein.

"Malitu is the old Moloue. Mission work had almost wholly gone to pieces before Mr. Price left, on account of war and heathen dances. They drove away two teachers after that, and I had a good deal of trouble to locate Jon Ton there. But he has done better than any other teacher. Last January I married a number of couples there. Some of the women have gone to using tobacco, and I guess some of the men, also. The chief is not friendly. Dances are common in the neighborhood. But a small number are holding on. One man whom I have repeatedly entreated to become a Christian told me that he and his wife were of one mind, to never again have anything to do with tobacco, and to abide on the "lamalam." He made an excellent prayer later in the day at the next station. He has a daughter, a very good girl, in Miss Baldwin's school. There were seventy-five persons from the place at our service. Mr. Andersen, the trader there, spoke to me on the beach to the effect that he was very sorry to hear that Tim was talking of giving up his work at Lekunafau; that he should be very sorry to see him go; he wished the teachers to stay and keep on their work. It was pleasant to have a trader speak so.

"Thursday morning it was still raining. We walked on the beach and through the water to Lekunafau, while the boat made slower progress. Tim and Fanni were quite discouraged. They have been there three years, and lately a number of their pupils have used tobacco and are shut out of school. I asked him to what part of the world he would go to get away from tobacco. Then there were six women with such comely faces as could not have been discovered there three years ago, respectably dressed, bright to understand and reply to questions, and two of them during our service offering excellent prayers. To have led *six women* to Christ, if they have found him, is no small thing. Some forty people were at our service, but there are many more in the neighborhood, but progress among them is slow. They are on the ridge of a steep hill, and on a wet day no foreigner can climb up there without assistance. But Tim has built a good path half way down. To go down, two natives helped each one of us. It was quite lively and interesting exercise.

"Thence we went to Iowt, where Amon and Alis are doing as good work as has ever been done in this lagoon. The men of the place were all gone out fishing to the great reef. There is no other native dwelling in all Mortlock and Ruk so clean as Alis's. The church was like the house for spotlessness. The chair had been cleaned until there was not a vestige of paint left on it. Alis can write letters in English after a fashion of her own, but generally correctly spelled. She is our smartest teacher's wife, and had her training under Mrs. Logan. Amon is not so keen, but is good. Their schoolboys and girls take after them. They are the quietest

and best behaved young people I meet here, not excepting our own girls' school, and we think that pretty nice.

"From Iowt we made Muel and Kuku on the island of Fefan. Joni and I, with a boy or two, left the sailboat near Muel and rowed over there and held a service. The teacher's wife has done quite as badly as she could, and has been a great hindrance. But after a year's labor there are twelve catechumens applying to be formed into a church. A good property has been given, but no church building erected. But the teacher's house was designed on a large scale, and if ever wholly floored over, will answer for a time. About forty people came to service, though our coming was unexpected. Joni and I rowed on to Kuku by dark. We had service the next morning, but there is not the interest that ought to be manifested after seventeen years of missionary influence. This was Manasa's first field in Ruk. Friday noon we arrived at Sappora. Manasa's dwelling was empty, and it all seemed sad. Aireniows, who was a pupil in former years at Anapauo, under both Mr. Logan and his successor, and who seems now to be a very good man, is holding up the work. In fact, he has helped Manasa greatly in school, and also by preaching occasionally. But he has much land, and I hesitate to appoint him teacher for fear that he cannot be faithful to both his property and school and church. But we have no one else to put there. Mort, too, in the Mortlocks, is calling loudly for a new teacher, Esra having deserted them. We arrived home at evening of Friday. This week I hope to visit Fowna, Metritu, and Anapauo. Soon I hope to hold communion again at Uman and at Sappora."

### THE GIRLS' SCHOOL AT RUK.

MISS JENNIE BALDWIN pleads for better means of communication with the islands for which they labor, especially the Mortlocks. The girls from the latter group at the school on Ruk have not been able to visit their homes since the *Logan* was wrecked, and the work there is suffering from lack of oversight. Under date of June 7, Miss Baldwin writes: —

"The school work, on the whole, is encouraging. These girls need long, patient, and loving training. One, who was indifferent, careless, and on the verge of running away when we came, has developed wonderfully. She is now one of our most advanced scholars, and is preparing to go out as a teacher's wife. A younger sister wanted to enter the school, but the parents would not run the risk of having another Christian in the family.

"In March, two of the girls were married to young men of the training school. One couple remain on Kinamue, as the young man is Mr. Stimson's most valuable assistant, while the other couple are laboring at one of the outstations. They are greatly interested in their work, and we pray that they may be kept, and that their lives may witness to the saving and keeping power of Jesus Christ.

"Many tears were shed last year when Mr. Stimson started with all his Mortlock boys on Captain Melander's small schooner to tour through those islands. As one small cabin was dining-saloon and stateroom combined, what could we do with a party of native girls, and where could we find accommodations? The girls yielded as cheerfully as could be expected, but now another year passes without the coveted opportunity. Had the *Carrie and Annie* returned, I fear some would have had the bitter experience of being left behind, for one small stateroom will not accommodate nine people.

"I hope the Prudential Committee have already ordered another edition of the New Testament. The cry for Testaments comes from all quarters. In

our school the girls are sewing up old books, while at the outstations there is but one Testament for a class. It is hard to continually refuse people the Word of life, and it seems unadvisable to wait for revision, as Mr. Logan's translation is excellent, and just suited to the Mortlock work."

## NOTES FROM THE WIDE FIELD.

### INDIA.

THE CHRISTIANS IN INDIA. — The papers of India as well as of Great Britain are commenting at length upon the facts brought to light by the recent census in India. The returns are full of interest in a great many lines, but especially so in reference to religious changes in the population. Great surprise is expressed everywhere in reference to the unexpected growth of the Christian faith. The following extract from an article in the leading English newspaper of India, and one that is recognized as having no prejudices whatever in favor of Christianity, is significant. It says: "The most remarkable feature of the returns is undoubtedly that presented by the figures relating to Christianity. It is impossible not to be struck with the energy with which mission work is being carried on, and with the success which is attending it. An increase of nearly 28 per cent, where the total population has increased by less than 2½ per cent, is a hard fact which cannot be explained away. And this increase, amounting to 638,861, is shared by every province and state in India; even Bombay, Central India, the Central Provinces, and Rajputana, where the famine was most severe, show considerable increase in the Christian population, though it is in Southern India, in Madras and the Native States of Travancore and Cochin, that the greatest increase is recorded. Madras now has a total Christian population of 1,024,071, and the Travancore and Cochin Christians number 910,409, an increase of 195,758 in the decade, the total population of the two states being 3,764,182. It is curious, but perhaps not unnatural, that Christianity should have its stronghold in a state which, perhaps more than any part of India, is the home and seat of Brahminism. Most of these Christians are drawn either from the lowest castes or from those who are lower than all caste, and the dividing lines between the castes are naturally most sharply emphasized in districts in which Brahminism is predominant. It is an indubitable fact that mission work is most successful among the classes who have nothing to lose socially by conversion, though that fact is sometimes overlooked by critics who are disposed to cavil at the product of missionary effort, and who forget the depth of social degradation from which the convert often springs."

EXCOMMUNICATION. — The invitation given to prominent East Indians to attend the coronation ceremonies of King Edward has caused great commotion in India, since a journey across the ocean necessitates the breaking of caste. Nevertheless, some Hindus of high caste have made the journey, though it is said that most of those who were coming to England were not Brahmans, and probably would not be excommunicated. A writer in the *Mission World* says that the Hon. Justice Chandravarkar, the judge of the High Court in Bombay, a man of high character and no small influence, and a leader in the party of reform in Western India, has made the journey. "Many years ago he visited England, and was therefore excommunicated by the Saraswats — the division of Brahmans to which he belongs. He was ordered to make atonement, if he would be restored to caste, the

atonement consisting chiefly in swallowing a mixture consisting of various unmentionable ingredients. He refused, and the commotion in his caste was great. Mr. Chandravarkar, however, stood firm, and the excitement slowly died down. This high official has gone again to England, and the Swami, a spiritual chief of the Saraswats, has spoken in thunder-tones against any who dare to follow his example. There have been men who in former days made the required atonement. Let us pay due honor to those who, at a great sacrifice, refuse to call that wrong which in their hearts they believe to be right, and who brave the terrors of Brahmanical tyranny. These terrors are no trifles.

## CHINA.

MANCHURIA. — The Presbyterian Missions in Manchuria are now united under the care of the Irish Presbyterian and the United Free Church of Scotland. The following are the statistics recently given of the native church for 1901 : "Chinese pastors, 2 ; elders, 27 ; preaching chapels, 37 ; churches, 20 ; places of prayer, 102 ; Christians who did not recant in time of persecution, 6,639 ; who recanted, but have been received back, 3,300 ; inquirers under instruction, 1,025, the total being thus 9,939 baptized Christians and 1,025 inquirers. Baptisms during the year numbered 127 — 36 being men, 13 women, and 78 infants. There are 27 Christian schools, and church collections amounted to $2,333.42 silver."

The report states that "It is to the honor of the Chinese Christians that after a severe persecution, in which some lost their lives and many had to flee for safety, while fines were levied from even those who recanted, and marriageable girls were kidnapped, so many have remained steadfast, and so many more have sought re-admission into the Church, professing penitence for having denied the faith. Others are probably still waiting until it seems safe for them again to make open profession of their faith."

FOOT BINDING. — The decree of the Empress Dowager of China would seem to indicate that she really has a desire to put an end to the custom of foot binding. A recent edict reads, "The gentry and notables of Chinese descent are commanded to earnestly exhort their families and all who come under their influence to abstain henceforth from that evil practice, and by these means gradually abolish the custom forever." A singular item in the decree states that it has carefully avoided the words "We prohibit," so that dishonest officials and *yamen* underlings may not have any excuse to browbeat and oppress her Chinese subjects who do not immediately follow this decree, on the strength that they have disobeyed the Imperial commands. The court clearly recognizes the fact that it is a common practice among officials to browbeat and oppress.

THE PROVINCE OF HUNAN. — Dr. Griffith John, of the London Mission, continues to write in an enthusiastic way of the developments in this province which has always been so bitterly opposed to the reception of foreigners and especially of Christians. He writes : —

"I am convinced that no mistake has been made in moving the headquarters of the mission to Hengchou. It is in the very center of our great work, and that work is simply wonderful in its character and development. Dr. Peake has begun medical work, and there is a great rush of patients. Mr. Greig also finds himself in the midst of a great work. He has begun a week-night Bible class, a Sunday School, and a teachers' preparation class. The attendance at the Thursday prayer-meeting is eighty or ninety, and last Sunday, in spite of rain, it was close on 200.

Mrs. Greig also has begun a meeting for women. Mr. P'eng is full of joy, and expects soon to see the chapel too small for the Sunday congregations."

### MADAGASCAR.

For many years Norwegian missionaries have worked in Madagascar in hearty sympathy with those connected with the London Missionary Society, and from one of these missionaries we find a recent report in the *Chronicle* of the London Society, as follows: —

"Never since we began our work in Madagascar has our labour had such glad result as now. The people flock to hear the message of God as they never did before: it is not only on Sundays that they gather in the churches, but once or many times in the week; there are even places where they meet every day for worship in the churches, generally in the morning from six to seven, which is the best time for the Malagasy, before they begin their day's work. It is very encouraging to find the churches, so early in the morning, often almost filled with attentive worshippers. Our pastors are out almost daily at such meetings, often at two places every morning; and by the time they have breakfasted and rested a little, they have to go out again to candidates' classes, to visiting the sick, or to the schools. A pastor said to me one day: 'A little while ago we were so glad when we had three or four candidates for baptism in each church; now it looks as though all would become Christians, if we only had enough teachers competent to instruct them.'"

## MISCELLANY.

### BIBLIOGRAPHICAL.

*James Chalmers: His Autobiography and Letters.* By Richard Lovett, M.A. With maps and illustrations. Price, $1.50 net. Fleming H. Revell Co. New York, Chicago, Toronto.

It was certain that the author of "James Gilmour of Mongolia" would make a readable book out of the life-story of this other Scotch missionary. Yet one lays down the new volume with the sense of a treat beyond anticipation. As the title indicates, the narrative is mainly from Chalmers' pen, a transcript of his reminiscences and letters. The work of selection and arrangement has been done by a loving and skillful hand. On every page is life, movement, reality. The action is as rapid and exciting as that of an historical romance of the day. It seems impossible that so many wonderful experiences could be crowded into one man's life. The record of perils faced and overcome is bewildering. On sea or land, by sickness, shipwreck, or the hand of savage men, Chalmers' life was always in danger from the very outset of his missionary career to its tragic close in the martyrdom at Dopima. And it is a varied life that these pages describe; quiet labors in peaceful Rarotonga, pioneering in cannibal New Guinea, teaching in mission schools, organizing churches and stations, assisting government officers in explorations, and not least of all, some splendid deputation work for missions in visits in the home land.

And all is told vividly, enthusiastically, by this "Tamate," as his islanders called him. Their life is described in simple but graphic language. Its virtues — for it has them — are pointed out with affection; its hideous vices are faithfully declared. Both the charm and the horror of those Southern seas made unceasing appeal to James Chalmers' sensitive nature, and are reflected in all he wrote. One is made to feel with him the beauty

of New Guinea, the simplicity of its peoples, the fierceness of their passions, the shame and misery of their strife, and over all, their capacity for the gospel and its adequacy for their need. Frequent sketches of native teachers who were associated with Chalmers, and whose history he relates with fond particularity, form a striking and delightful feature of the book. Piri, Ruatoka, Tungane, Tamaki and many other names must live henceforth, not only on the roll of the Raratonga church, but on the list of heroes of the church universal. For devotion, faithfulness, sincerity of Christian experience and real understanding of the Gospel, they shine as lights in the world, holding forth the word of truth. And they witness also to the power of their missionary, this great-souled man of God, whose heart is in his work and whose work makes one more glorious chapter in the new Acts of the Apostles. Plainly a man of fire and force and rugged loveableness was this Chalmers, a hero brave, yet tenderhearted, kindly, yet with an eye that could look you through and through, a Christian genuinely religious, but with all human sympathies. It is no wonder he could win the savage and awe the cannibal, or that men so unlike as "Bully" Hayes, the pirate, and Louis Stevenson, the *litterateur*, should say that had they known him earlier, their lives would have been far different.

Here is a book to read and to circulate.

*Daybreak in Livingstonia.* By James W. Jack, M.A. Revised. With an introduction by Robert Laws, M.D., D.D., F.R.G.S. Fleming H. Revell Company. New York, Chicago and Toronto.

This is the story of the Livingstonia Mission, of the Free Church of Scotland, located on the western shores and slopes of Lake Nyasa, British Central Africa. It is told by a man who is not a missionary himself and never was in the continent of Africa, yet this is a notable book, and in it Mr. Jack has done valuable service to the mission cause.

In relating the history of the Livingstonia Mission he has demonstrated the great importance of at least three phases of the foreign mission problem. In the first place, he proves the wisdom of a mission, at least to the Africans, in carrying on by its own agents and institutions the various arts and industries. In the second place, he shows the potentialities of the converted, educated African as a missionary to the African races.

Then again, he has shown, in his writing the book himself, that a person who has never seen a foreign mission field, may be able to so acquaint himself with a particular field as to awaken an interest equal to, if not greater than that aroused by the missionaries themselves. Dr. Laws, who is one of the founders of this mission, observes: "Under the circumstances, the surprising accuracy with which Mr. Jack has been able to accomplish this work is indeed wonderful."

So long time ago as 1856 Dr. Livingstone wrote: — "We ought to encourage the Africans to cultivate for our markets, as the most effectual means, next to the Gospel, of their elevation." Twenty years later a mission was started whose object was: "at once educational and industrial, to teach the truths of the Gospel and the arts of civilized life to the natives of the country," and at the suggestion of Dr. Stewart, the enthusiastic originator of the undertaking, it was called Livingstonia, as the most fitting memorial to the great missionary. It was hoped by developing industries among the slave dealing races about Lake Nyasa, to prove to them that a man's labor was of more commercial value than his price when disposed of as a slave.

It was thought necessary to raise a special fund of $50,000 simply to start the new mission. The pioneer party consisted of one officer and one common

seaman, volunteers from the Royal Navy, one carpenter, one blacksmith, one engineer, one agriculturist, and *one ordained physician*. The Foreign Missions Committee of Glasgow evidently held no conventional ideas as to what are the qualifications for a missionary. We cannot refrain from quoting at length right here from our author: "The truth of the matter is that a missionary, especially an African one, is a man of much wider knowledge and much greater powers. Not only is he a scholar, able to grapple with the obscurities of barbarous languages, but he is all things. He is a carpenter, builder, blacksmith, doctor, printer, and knows how to help the natives in their everyday life. He is even his own cook and housekeeper. He is no emaciated being, with thin, long hands and unearthly looks, as many popular novelists have represented him, but a man with a strong healthy frame, accustomed to hardship and danger, with a thorough knowledge of many trades and a good smattering of others, — in short, a man able to do hard physical work as well as to preach."

To Lieut. Young and Dr. Laws and their devoted companions is due the great honor of having in two years' time overcome almost insurmountable difficulties, launching the *Ilala*, the first steam vessel on any African Lake; gaining the respect of the natives and earning the dread of the Arab and Portuguese slave dealers. Moreover, an immense change had come over the appearance of the place through the arts and industries.

During the second year the mission obtained four native Africans from the Lovedale Institution to strengthen its force. Mortality among these men was great; but one of them, William Koyi, by his love, knowledge, tact and patient endurance became the most potent human agency in bringing the fierce Angoni nation to be willing to listen to the Gospel.

Space forbids us to enumerate the extraordinary and substantial developments in this up-to-date missionary undertaking. At one station we read that "quite one thousand volumes have been sold." In 1893 the scholars in the mission were over 16,000.

But one must read the book for himself to learn of the amazing spiritual results obtained in the few years since the mission was founded.

Nor has the Society, after twenty-five years of experience, abandoned the plan of employing a large proportion of the lay element in its working force. In the statistics at the close of this book, we find that there are only seven ordained men — three of whom are physicians — and nineteen other European helpers, beside the nine married ladies, composing the mission staff. These proportions seem almost startling.

The author, by first treating his subject chronologically, and then topically, greatly assists the reader in seeing his subject in its true proportions. The numerous original illustrations make the work more attractive. But our author has altogether too much good material to allow the publishers to crowd it into a $1.50 book.

*The Little Green God*. By Caroline Atwater Mason. F. H. Revell Co. Pp. 146. 75 cents, net. New York, Chicago, Toronto.

This rather startling title need not deter the lovers of missions from securing a very interesting story delightfully written, and, alas, really needed, even in this twentieth century and in this enlightened land. The "little green god" is an image of Krishna, one of the "gods many" of the Hindu mythology, and it was brought here by a returned missionary as a curio. To his intense surprise he comes across a group of so-called Christian women attentively listening, with murmurs of assent, to an address from an American woman upon the Krishna cult. "Krishna," said the speaker, "is the center of a luminous

sphere of immeasurable and inconceivable splendor. . . . It is generally conceded now that the Christ myth is to a large degree borrowed from the Krishna cult. . . . I shall seek to make clear to you that lofty, that transcendent Hindu conception of fatherhood which makes symbols like the Yoni and the Linga, the very crown of the whole wonderful symbolism of the Hindu religion, fit aids to its magnificent worship."

This "magnificent worship" was thus prescribed: "When you desire communion with the deity, take the lotus posture: sit with legs crossed on the floor, if possible, plant the chin steadily upon the heart, and with eyes fixed upon the tip of the nose, concentrate the mind upon the toes as long as possible," etc.

Commenting upon this afterwards, the missionary, who had for twenty-five years intimately known the Hinduism of India, said: "Hinduism is the human mind reeling as in drunken and piteous confusion through a tangled thicket of sophistries, puerile and childish and inarticulate, save for a ray of reason and poetry here and there; it is the human mind groping its way through a cosmogony more absurd than any fairy tale, in which the earth is upheld on the backs of elephants, and seas of curd and clarified butter figure seriously; through a Pantheon which teems with horrible and grotesque monsters, part beast, part god, part demon — gods who consume soma by the lakeful and devour pancakes with insatiable appetite."

A "cynic" present at the lecture, who, hearing this glorification of Krishna, had under his breath mentioned Krishna's 16,100 wives and 108,000 sons, explained to the horror-struck missionary that "it is certain superficially minded Christian women who are cherishers-in-chief of this American Hinduism — women who desire to be considered broad in their culture. The fad started with the Swami Vivekananda in 1895, and ever since our Christian land has been a happy hunting-ground to the 'twice born' of an adventurous turn of mind."

These extracts give no idea of the felicitous style, the delicate humor, or of the broad application of a most pathetic and instructive story.

## NOTES FOR THE MONTH.

SPECIAL TOPIC FOR PRAYER.

*For the approaching Annual Meeting of the Board, at Oberlin;* that our Lord and Master may be present by His Spirit, making His servants grateful for His manifold favors, penitent for their own failures, and inspiring them with a new confidence in His promises, and with deeper devotion to His Kingdom.

ARRIVALS ABROAD.

June 15. At Yokohama, Miss Pauline Swartz.

July 16. At St. Paul de Loanda, West Africa, Mrs. Lydia J. Wellman, Miss Margaret W. Melville, and Miss Diadem Bell. (See page 400.)

August 15. At Bombay, Rev. Robert A. Hume, D.D.

DEPARTURES.

August 18. From Vancouver, Miss Susan A. Searle, returning to the Japan Mission.

August 26. From Seattle, Rev. and Mrs. Wm. P. Sprague, returning to the North China Mission.

September 17. From Boston, Rev. and Mrs. Henry Fairbank, returning to the Marathi Mission; also Mr. and Mrs. M. A. Peacock, to join the Marathi Mission, and Miss Mary W. Riggs, to join the Western Turkey Mission.

ARRIVALS IN THE UNITED STATES.

August 30. At New York, Mr. and Mrs. George B. Cowles, Jr., of the Zulu Mission.

# DONATIONS RECEIVED IN AUGUST.

## MAINE.

Auburn, B. B. 5 00
Bangor, 1st Cong. ch. 50 00
Bath, Winter-st. Cong. ch. 95 75
Blue Hill, L. A. and M. A. Fisher, 5 00
Bridgton, 1st Cong. ch. 3 00
Holden, Cong. ch. 7 30
Machias, Centre-st. Cong. ch. 7 12
New Gloucester, Cong. ch. 25 50
Norridgwock, Cong. ch. 20 20
Orland, H. T. and S. E. Buck, for China, 15 00
Otisfield, Cong. ch. 20 00
Portland, Williston Cong. ch., toward support Rev. H. K. Wingate, 300.60; State-st. Cong. ch., 300; Bethel Cong. ch., C. C., 105; 2nd Parish, 101; "E," 175; Arten Maud, 100, 1,081 60
Southwest Harbor (Mt. Desert), Cong. ch. 32 66—1,368 13

## NEW HAMPSHIRE.

Amherst, Rev. A. J. McGown, 5 00
Bennington, Cong. ch. 5 66
Bethlehem, Cong. ch. 12 00
Candia, Cong. ch. 7 00
Center Ossipee, Cong. ch., toward support Rev. Lewis Hodous, 16 00
Concord, South Cong. ch., C. 20 00
Conway, Y. P. S. C. E., for medical work, 1 02
Croydon, Cong. ch. 15 00
Derry, Central Cong. ch. 1 00
Dover, 1st Cong. ch., toward support Rev. F. W. Macallum, 81 30
East Sullivan, Cong. ch. 11 18
Great Barrington, Cong. ch. 19 00
Greenland, Cong. ch. 54 00
Henniker, Cong ch. 50 00
Intervale, Mary E. Hayes, 5 00
Keene, 1st Cong. ch. 100 00
Manchester, Mrs. H. P. Huse, 10 00
New London, Emma Maynard, 3; ———, 15, 18 00
Orford, West Cong. ch. 10 06
Peterboro, Union Cong. ch. 26 38
Plymouth, Cong. ch. 45 50
Temple, Cong. ch. 10 32
Wakefield, Cong. ch. 7 80
Walpole, 1st Cong. ch. 25 30—556 52

*Legacies.*— East Derry, James C. Taylor, add'l, 1,057 03
Tamworth, Dea. Faxon Gannett, by John D. Hidden, Ex'r, add'l, 25 00—1,082 03

1,638 55

## VERMONT.

Bellows Falls, C. W. Oxford, 25 00
Bennington Centre, Old 1st Cong. ch. 68 50
Brandon, Cong. ch. 25 45
Brattleboro, Center Cong. ch. 15 00
Bridport, Cong. ch. 17 00
Bristol, F. W. Nash, 10 00
Charlotte, Cong. ch. 18 88
Cornwall, Cong. ch. 77 96
Dorset, Cong. ch. 86 35
East Braintree and West Brookfield, Cong. ch. 6 50
East Brookfield, Cong. ch. 4 50
Hardwick, C. E. Cong. ch. 26 00
Island Pond, Cong. ch., toward support Rev. R. Thomson, 11 86
Johnson, Cong. ch. 27 00
Lowell, Cong. ch., toward support Rev. R. Thomson, 2 00
McIndoes, Cong. ch. 7 70
Middletown Springs, Cong. ch., of which 5 for India, 46 00
Manchester, Cong. ch. 67 18
Marshfield, Cong. ch. 4 00
Montgomery Center, Cong. ch. 1 00
New Haven, M. H. 5 00
North Craftsbury, Cong. ch., toward support Rev. R. Thomson, 13 72
Northfield, Cong. ch. 24 65
North Troy, Cong. ch., toward support Rev. R. Thomson, 13 36
Orwell, Cong. ch. 38 00
Putney, Mrs. A. S. Taft, 10 00
Richmond, Cong. ch. 28 70
Roxbury, Cong. ch. 3 20
Royalton, 1st Cong. ch. 21 70
Rutland, Cong. ch. 25 00
St. Johnsbury, I. N. C. 50 00
Stowe, 1st Cong. ch. 54 80
Strafford, Cong. ch., of which 25 from Rev. and Mrs. Henry Cummings, 44 00
West Charleston, Cong. ch., towards support Rev. R. Thomson, 3 75
Westford, Cong. ch. 6 25
Westminster West, Rev. Henry A. Goodhue, 15 00
Williamstown, Cong. ch. 14 53
Woodstock, Cong. ch. 72 19——991 73

*Legacies.*— Burlington; Mrs. Julia F. Hickok, by Rev. Lewis Francis, D.D., Ex'r, add'l, 1,500 00
Essex, N. Lathrop, add'l, 5 00
Peacham, Hannah N. Martin, by Geo. P. Blair, Ex'r, 500 00
Stowe, R. A. Savage, by Harriet E. Savage, adm'x, 100 00—2,105 00

3,096 73

## MASSACHUSETTS.

Abington, 1st Cong. ch. 14 85
Amherst, North Cong. ch., 25; 2d Cong. ch., 13, 38 00
Andover, Sem. Cong. ch., add'l, 5 00
Auburndale, Cong. ch., 23.29; Extra, 10; Friend, 1, 34 29
Barre, Two friends of Missions, 2 00
Becket, North Cong. ch. and Sab. sch. 12 00
Becket Center, 1st Cong. ch. 2 00
Belchertown, Cong. ch., 19; F. P. S., 5, 24 00
Belmont, Plymouth Cong. ch. 3 17
Berkley, 1st Cong. ch. 7 00
Beverly, 2nd Cong. ch. 30 00
Boston, Boylston ch. (Jamaica Plain), toward support Miss M. E. Kinney, 38.79; Highland ch. (Roxbury), Extra-cent-a-day Band, 25; Winthrop ch. (Charlestown), 30.96; 2d ch. (Dorchester), 25; Extra-cent-a-day band of do., 8; Rev. Arthur Little, D.D., 15; Mrs. Arthur Little, 5; Eliot ch. (Roxbury), 25; Y. P. S. C. E., Central ch. (Dorchester), toward support Dr. F. C. Wellman, 20; A member of Berkeley Temple, 5; Arthur S. Johnson, 100; Benjamin F. Dewing, 100; Rev. E. C. Ewing (Roxbury), 25; Mrs. E. S. Clark (West Roxbury), 25; Rev. D. W. Waldron, 10; Friend (Roxbury), 1, 458 75
Bradford, 1st Cong. ch. 44 50
Braintree, Storrs La. For. Mis. So. 40 00
Brimfield, 1st Cong. ch. 23 80
Brookline, C. A. Hopkins, 250 00
Charlemont, 1st Cong. ch. 20 75
Chelsea, Miss C. E. Taylor, for Sab. sch. in India, 15 00
Chester, 1st Cong. ch. 3 20
Clinton, 1st Cong. ch. 22 59
Dedham, Mrs. E. P. Burgess, 5; Miss M. C. Burgess, 10, 15 00
East Charlemont, Cong. ch. 20 55
East Falmouth, Cong. ch. 8 00
Fall River, Fowler Cong. ch. 27 62
Feeding Hills, Cong. ch. 15 00
Florence, Cong. ch., of which 115.50 for Forward Movement, 128 36
Framingham, Plymouth Cong. ch. 40 00
Gardner, 1st Cong. ch., toward support Rev. G. H. Hubbard, 100 00
Grafton, A. M. Rice, for reëquipment, Shansi Mission, 7 00
Granville Centre, Cong. ch. 6 00

Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry, 250 00
Hanson, Friend, 5 00
Hatfield, Cong. ch., 55.96; Rev. Robt. M. Woods, 10, 65 96
Hawley, 1st Cong. ch. 4 81
Haydenville, Cong. ch., toward support Rev. C. T. Riggs, 13 86
Hopkinton, Cong. ch. 26 34
Lakeville, Precinct Cong. ch. 20 00
Lee, Cong. ch. 340 00
Lowell, Highland Cong. ch. 25 00
Ludlow, 1st Cong. ch. 14 00
Lynn, 1st Cong. ch. 25 00
Manchester, Cong. ch. 25 20
Mattapoisett, Cong. ch. 16 10
Medford, Mystic ch., Mr. and Mrs. D. W. Wilcox, 50 00
Middlefield, Cong. ch. 20 56
Millbury, 2d Cong. ch., toward support Rev. E. C. Partridge, 48 06
Monson, Edward F. Morris, 200; ——, 10, 210 00
New Bedford, Trin. Cong. ch. 69 16
Newburyport, Mary C. Wiggin, 25; Annie E. Wiggin, 10, 35 00
Newton, Eliot Cong. ch., 100; Mrs. F. W. Stearns, 100, 200 00
New Salem, Cong. ch. 10 13
Norfolk, Rev. F. C. Jones, 2; Henry F. Jones, 2, 4 00
Northbridge, Rockdale Cong. ch. 10 00
No. Chelmsford, Rev. J. B. Cook, 3 50
Norton, Students, Wheaton Sem. 25 00
Norwood, 1st Cong. ch., 50; Friend, 2, 52 00
Pepperell, Cong. ch. 19 32
Petersham, A. S. D. 100 00
Pittsfield, Geo. Wells, 10; J. S. Sears, 5, 15 00
Plainfield, Cong. ch., 8.50; Y. P. S. C. E., toward support Rev. C. T. Riggs, 14, 22 50
Plympton, Cong. ch. 3 25
Quincy, Washington-st. Cong. ch. 7 30
Randolph, Miss Abby W. Turner, 200 00
Readville, Blue Hill Evan. Soc. 9 00
Rowley, Cong. ch. 7 00
Salem, Tabernacle Cong. ch. 47 30
Sheffield, Cong. ch. 14 50
Southbridge, Cong. ch. 22 00
South Framingham, Grace Cong. ch., C. A. Kendall, 25 00
South Grafton, Union Cong. ch., toward support Rev. E. C. Partridge, 10 00
South Hampton, Cong. ch. 56 50
South Williamstown, Cong. ch. 5 00
Springfield, Hope Cong. ch., toward support Dr. W. O. Ballantine, 12.15; D. F. Atwater, 10; Thank-offering, 50, 72 15
Stockbridge, Cong. ch., Mrs. Wm. R. Fuller, 5 00
Tolland, Cong. ch. 7 00
Townsend, Cong. ch. 10 31
Turners Falls, Cong. ch. 34 25
Tyngsboro, Cong. ch. 5 12
Waltham, Cong. ch., by Daniel French, 25; Harriet M. Bill, 20, 45 00
Waquoit, Cong. ch. 2 75
Ware, 1st Cong. ch. 15 25
Wareham, 1st Cong. ch., to Const. Rev. Wendell P. Elkins, H. M. 50 00
Warren, Cong. ch. 55 00
Wellesley, W. L. Greene, 5 00
West Brookfield, Cong. ch. for Theol. Training School, Adams, Natal 150 00
Westfield, H. Holland, 6 00
West Gloucester, Cong. ch. 15 00
West Granville, Cong. ch. 4 35
West Hampton, Cong. ch. 41 71
West Medway, Rev. S. Knowlton, 25 00
Whitinsville, Cong. ch., 2,161.17; Estate Wm. H. Whitin, 700; Edward Whitin, 200; Annie L. Whitin, 100; Rev. John R. Thurston, 100, 3,261 17
Winchendon Center, 1st Cong. ch. M. C., 17.70; Extra-cent-a-day, 7.30; Friend, 25, 50 00
Winchester, 1st church, int. legacy, D. N. Skillings, 400 00
Windsor, Cong. ch. 3 00
Worcester, Central Cong. ch., toward support Rev. R. A. Hume, 550; Piedmont Cong. ch., of which 38.23 toward support Dr. J. B. McCord, 60.23; Park ch., Ezra Sawyer, 25; Mrs. Ezra Sawyer, 10; Friend, 10; Miss M. L. Sanford, 5; Friends, 4, 664 23
——, T. 200 00
——, Friend, 100 00 —8,778 07
*Legacies.* — Boston, Miss Annie E. Foster, by John E. Donely and Alexander McKinly, Ex'rs, 1,155 65
Enfield, J. B. Woods, by Rev. R. M. Woods, Trustee, add'l, 15 00
Greenfield, Solon L. Newton, by Mary B. Parker, and Susan N. Logan, 2,000 00
Northampton, Estate of Numan Clark, add'l, 15 00
Worcester, Albert Curtis, by E. B. Stoddard and James Logan, Ex'rs, add'l, 5,000; Geo. H. Estabrook, by A. E. Estabrook, Ex'r, 954.16, 5,954 16—9,139 81
17,917 88

## RHODE ISLAND.

Bristol, 1st Cong. ch. 34 86
Central Falls, Cong. ch. 100 00
East Providence, Friend, 2 00
Peace Dale, Cong. ch., 100; R. G. Hazard, 200, 300 00
Providence, Union Cong. ch. 885 65
Saylesville, Sayles Memorial Cong. ch., 21; Y. P. S. C. E. of do., toward support Rev. F. M. Chapin, 3.12, 24 12—1,346 63

## CONNECTICUT.

Abington, Cong. ch. 8 50
Branford, Cong. ch., 245.05; H. G. Harrison, 50, 295 05
Bridgeport, Mrs. S. F. Blodget, 25 00
Bristol, 1st Cong. ch., toward support Rev. C. C. Tracy, 130 74
Brookfield, Cong. ch. 32 33
Darien, Cong. ch. 20 09
Eastford, Cong. ch. 12 32
East Haddam, 1st ch. of Christ, 40 57
East Hartland, Cong. ch. 15 25
East Haven, Cong. ch., for Boys' sch., Mt. Silinda, 90 00
Ellsworth, Cong. ch. 4 00
Farmington, 1st Cong. ch. 30 00
Glastonbury, 1st ch. of Christ, toward support missionary, 625; Jas. B. Williams, 1,000, 1,625 00
Goshen (Lebanon), Cong. ch. 35 00
Griswold, 1st Cong. ch., 24.50; 2d Cong. ch., 13, 37 50
Haddam, 1st Cong. ch. 14 00
Hartford, Asylum Hill Cong. ch., Mrs. Eliza T. Smith, 1,000; 1st Cong. ch., 100; 1st ch. of Christ, 10; Henry A. Perkins, 100; Caroline Hansell, for China, 20; Friend, 100, 1,330 00
Hockanum, Rev. D. J. Bliss, 5 00
Jewett City, Cong. ch. 6 35
Lakeville, Geo. B. Burrall, 50 00
Lebanon, Exeter Cong. ch. 2 00
Litchfield, Friend, 15 50
Middlebury, Cong. ch. 8 00
Mystic, Cong. ch. 22 00
Naugatuck, Anna H. DeVoir, 5 00
Nepaug, Cong. ch. 15 26
New Britain, David N. Camp, to const. D. Miner Rogers, H. M., 100; Friend, 2, 102 00
New Haven, Wm. E. Chandler, 10; Mary W. Chandler, 10, 20 00
New London, 1st ch. of Christ, A friend, 20; Mrs. J. N. Harris, 1,000, 1,020 00
Northfield, M. 10 00
Norwich, Broadway Cong. ch., toward support Rev. J. D. Davis, 1,100 00

Pomfret, 1st Cong. ch. 50 00
Preston, Cong. ch. 25 00
Putnam, 2d Cong. ch., toward support Mrs. W. L. Beard, 78 17
Somersville, Cong. ch. 21 52
Sound Beach, 1st Cong. ch. 22 00
Southport, Friends, 5 00
Stratford, Cong. ch. (ch. collection, 28.62; Oronoque m. c. Coll., 88), 29 50
Stonington, 1st Cong. ch. 56 00
Thompson, Cong ch. 27 15
Tolland, Cong. ch. 45 11
Torringford and Burrville, Cong. ch., of which 10 from A. H. N. 30 00
Unionville, 1st Ch. of Christ, 25 00
Westbrook, Cong. ch. 10 25
West Cheshire, A. C. Peck, 100 00
West Hartford, 1st Ch. of Christ, 36 45
West Woodstock, C. E. H. 5 00
Wethersfield, Rev. John Barstow, 5 00
——, Friend, 75 00—6,772 61

*Legacies.*—Cheshire, Henry Gaylord, add'l, 2,100 49
Hartford, Frederick K. Fox, by the Security Co., Ex'r, add'l, 137 50—2,237 99

9,010 60

## NEW YORK.

Albany, Mrs. E. T. Strong, 5; A friend, 35, 40 00
Antwerp, 1st Cong. ch. 12 65
Baiting Hollow, Cong. ch. 5 14
Bridgewater, Cong. ch. 14 00
Brockport, L. M. M. 25 00
Brooklyn, E. F. Carrington, 10; Miss F. D. Fish, 10; J. O. Niles, 3, 23 00
Buffalo, A thank-offering, 20 00
Chenango Forks, Cong. ch. 1 76
Cuftón Springs, Friends, 60 00
Cortland, Catharine W. Keese, for native preacher, India, 20 00
East Bloomfield, Mrs. Eliza S. Goodwin, 3 00
Fishkill-on-Hudson, Minnie T. Kittredge, 25; C. A. Kittredge, 5; Geo. D. Kittredge, 5, 35 00
Glen Spey, Cong. ch. 1 00
Homer, Mrs. Olivia A. Stebbins, 100 00
Jamesport, Cong. ch. 7 63
Jamestown, Mrs. W. C. J. Hall, 50 00
Massena Center, Mrs. E. C. R. Sutton, 10 00
Newark Valley, Cong. ch. 29 02
New York, Z. Stiles Ely, 1,000; G. G. Williams, 150; Mrs. Caroline L. Smith, 25; Mrs. Joseph Scott Rawson, 5, 1,180 00
Nyack, Rev. H. A. G. Abbe, 50 00
Orwell, Cong. ch. 6 00
Piermont, J. R., 7; J. P. R., 2, 9 00
Port Leyden, A. J. Schroeder, 50 00
Rodman, Cong. ch. 15 00
Salamanca, Cong. ch. 21 50
Spring Valley, Cong. ch. 4 00
Summer Hill, Cong. ch. 16 00
Tarrytown, Mrs. H. F. Lombard, 50 00
Walton, 1st Cong. ch. 101 75
Warsaw, Friends, 10 00
West Bloomfield, Cong. ch. 24 20
Woodville, Cong. ch. 10 00
——, Friend in Central New York, 25 00—2,029 65

## NEW JERSEY.

East Orange, Mrs. C. D. Dill, 10 00

## PENNSYLVANIA.

Philadelphia, Central Cong. ch. 25 00
Whitford, A. Lewis Hill, 2 00
Wilkes-Barre, 2nd Cong. ch., of which 1.50 from Mission Band, 4 63——31 63

## DISTRICT OF COLUMBIA.

Washington, E. Whittlesey, 50; Rev. B. N. Seymour, D.D., 10, 60 00

## NORTH CAROLINA.

Wardsworth, Cong. ch. 1 50

## SOUTH CAROLINA.

Horrell, Cong. ch. 1 00

## GEORGIA.

Liberty, Cong. ch. 1 00

## FLORIDA.

Jacksonville, J. W. Stebbins, for China, 10 00
Pomona, Cong. ch. 4 78——14 78

## ALABAMA.

Anniston, 1st Cong. ch., 1.80; Woman's Mis. Soc., 1, 2 80
Fair View, Cong. ch. 35
Nat, Bending Oaks Cong. ch., for China and India, 5 00
Salem, Cong. ch. 50
Union Grove, Cong. ch. 40——9 05

## LOUISIANA.

Jennings, 1st Cong. ch. 100 00
Quadrate, Liberty Cong. ch. 1 00——101 00

## TENNESSEE.

Goodlettsville, Cong. ch. 1 50
Pleasant Hill, Cong. ch. 12 45
Pomona, Cong. ch. 3 81
Robbins, Cong. ch. 10 10——27 86

## TEXAS.

Palestine, Cong. ch. 10 00

## INDIANA.

Ross, Cong. ch. 5 00

## MISSOURI.

Meadville, Cong. ch. 6 50
St. Louis, Immanuel Cong. ch., 10; Memorial Cong. ch., 6.85, 16 85——23 35

## OHIO.

Clarksfield, Cong. ch. 2 08
Cleveland, Plymouth Cong. ch., 300; Euclid-av. Cong. ch., 216.67, of which 130 toward support Rev. H. B. Newell; Trinity Cong. ch., 5, 521 67
Columbus, 1st Cong. ch. 143 00
Fairport, Cong. ch. 13 50
Huntsburg, Y. P. S. C. E., for medical work, 5 00
Marietta, W. W. Mills, 100 00
Painesville, 1st Cong. ch., Miss M. Murray, 25; Alice Cummings, 5, 30 00
Richmond, Cong. ch. 3 25
Rootstown, Cong. ch. K. E. Soc. 38 38
Ruggles, Mrs. Martha S. Taylor, 5 00
Wales, D. O. Jones, 1 00——862 88

## ILLINOIS.

Amboy, Cong. ch. 15 00
Aurora, E. E. Bouslough, 125 00
Beardstown, Cong. ch. 7 50
Belvidere, Cong. ch. 5 25
Brimfield, Cong. ch. 15 25
Byron, Cong. ch. 12 00
Chicago, Kenwood Evan., 317.20; South Cong. ch., 117.34; North Shore Cong. ch., 35; St. Paul's Cong. ch., 6.88; Bethlehem Cong. ch., 5.90; Green-st. Cong. ch., 5; Mis. Study and Prayer Union of

Moody Bible Inst., for evangelistic work, 25; Mrs. Mary Ann Keep, 1,000; Rev. Henry Willard, 25; John C. Newcomb, 25; 1st Cong. ch., A friend, 10; S. A. Chase, 6.90; Rev. G. W. Colman, 5; Rev. J. A. Adams, 5; James Duncan, 1, 1,590 22
Delavan, R. Hoghton, toward support Rev. W. P. Sprague, 25 00
Dover, Cong. ch. 100 00
Earlville, Cong. ch. 13 10
Elmwood, Cong. ch., 11; Rev. and Mrs. J. D. Wyckoff, 20, 31 00
Farmington, Mrs. S. B. Newell, 1,500 00
Godfrey, Cong. ch. 30 00
Hoopeston, R. M. Hoskinson, 4 25
Joliet, Swedish Cong. ch. 2 00
Lacon, Cong. ch. 14 00
Lemont, Swedish Cong. ch. 2 00
Marseilles, J. Q. Adams, 50 00
Moline, 2nd Cong. ch. 10 10
Oak Park, Rev. S. J. Humphrey, 15 00
Plymouth, Cong. ch. 9 70
Providence, Cong. ch. 13 09
Quincy, Chas. H. Bull, 25 00
Roscoe, Cong. ch. 19 25
Roseville, Cong. ch. 13 22
Shabbona, 1st Cong. ch 20 00
Stark, Cong. ch. 9 00
Stellman Valley, Cong. ch. 20 00
Victoria, Cong. ch. 2 00
Winnebago, Cong. ch. 1 00
Wyoming, Cong. ch. 27 00
——, B, 1 50
——, A gift, 100 00
——, Friends, 50 00—3,877 43

*Legacies.*—Aurora, Mrs. Sarah S. Long, by John M. Raymond, 2,000 00

5,877 43

## MICHIGAN.

Alpine Center, Cong. ch. 1 50
Bancroft, Cong. ch. 8 77
Coloma, 1st Cong. ch. 5 00
Columbus, Cong. ch. 40 00
Constantine, Cong. ch. 6 00
Coral, Cong. ch. 15 06
Covert, Cong. ch. 30 00
Detroit, 1st Cong. ch. 100 00
Douglas, 1st Cong. ch. 9 01
Edmore, Cong. ch. 2 00
Frankfort, Cong. ch. 4 20
Grand Haven, Cong. ch. 5 00
Grand Junction, Cong. ch. 11 00
Harrison, Cong. ch. 1 13
Hopkins Station, Cong. ch. 18 35
Howard City, Cong. ch. 3 50
Kalamazoo, 1st Cong. ch., toward support Rev. G. A. Wilder, 67 40
Lake Odessa, 1st Cong. ch. 8 00
Olivet, Cong. ch. 10 00
Owosso, 1st Cong. ch. 12 00
Port Huron, 25th-st. Cong. ch. 8 25
Romeo, 1st Cong. ch. 20 37
Six Lakes, Cong. ch. 1 20
St. Clair, Cong. ch. 12 25
Standish, 1st Cong. ch. 6 00
Stanton, 1st Cong. ch. 37 87
Wacousta, Cong. ch. 5 25
Watervliet, Plymouth Cong. ch. 34 11
Westville, Cong. ch. 80
Whitehall, Cong. ch. 5 00
Williamstown, Cong. ch. 10 00—499 02

*Legacies.*—Ann Arbor, Mrs. Love M. Palmer, by Rev. Martin L. D'Ooge, Ex'r, 2,850 00

3,349 02

## WISCONSIN.

Bear Valley, Cong. ch. 8 00
Beloit, 1st Cong. ch., add'l, 8 00
Birnamwood, Cong. ch. 10 00
Dartford, 1st Cong. ch. 10 00
Dousman, Immanuel Cong. ch. 7 50
Genesee, Cong. ch. 10 91
Hayward, Rev. and Mrs. L. W. Winslow, 25 00
Ithaca, Cong. ch. 16 18
Mazomanie, Cong. ch. 30 00
Milwaukee, Bethlehem Cong. ch. and Y. P. S. C. E. 8 00
Necedah, Cong. ch. 3 47
Neillsville, Cong. ch. 5 00
Neptune, Cong. ch. 6 00
Oshkosh, 1st Cong. ch. 14 00
Pewaukee, Cong. ch. 13 50
Pine River, Cong. ch. 2 70
Rhinelander, Cong. ch. 5 00
River Falls, 1st Cong. ch. 13 20
Royalton, Cong. ch. 5 55
Saxeville, Cong. ch. 1 80
Shullsburg, Cong. ch. 2 00
Trempealeau, Cong. ch. 5 00
West Superior, Cong. ch. 40 00
Wilson Creek, Cong. ch. 2 00
Wyoming, Cong. ch. 4 75——257 56

## IOWA.

Alexander, Cong. ch. 2 49
Ames, Chas. Bradley, 1,000 00
Atlantic, Cong. ch. 37 50
Blencoe, Cong. ch. 5 00
Buffalo Centre, Cong. ch. and Rev. and Mrs. C. Burnell Olds, 17 05
Burlington, Cong. ch. 35 30
College Springs, Cong. ch. 14 45
Cromwell, Cong. ch. 12 00
Denmark, Cong. ch. 42 76
Edgewood, Cong. ch. 2 20
Eldora, 1st Cong. ch. 13 59
Exira, Cong. ch. 4 86
Fort Atkinson, Ger. Cong. ch. 5 00
Grace Hill, Pomeroy Mather, 30 00
Grinnell, Cong. ch., 200.27; Harvey Bliss, 5, 205 27
Harlan, Cong. ch., 24.72; Y. P. S. C. E., for native preacher, India, 15.71, 40 43
Hinsdale, Cong. ch., of which 20 for Village school, Madura, 22 05
Lakeside, Cong. ch. 6 50
Magnolia, Mrs. Mary L. Hillis, 500 00
Manchester, Cong. ch. 25 00
Monticello, Cong. ch. 34 50
Muscatine, W. F. Johnson, 5 00
Nashua, Cong. ch., add'l, 1 25
Pioneer, Cong. ch. 8 00
Pleasant Grove, Cong. ch. 5 00
Red Oak, E. M. Carey, 20 00
Rowan, Cong. ch. 12 40
Traer, Ger. Cong. ch. 75 77
Waterloo, Rev. Moses K. Cross, 1,000 00
Waverly, Cong. ch. 19 57—3,202 94

## MINNESOTA.

Belgrade, Cong. ch. 11 50
Faribault, Cong. ch. 47 54
Fertile, Cong. ch. 12 75
Freedom, Cong. ch. 3 50
Hawley, Cong. ch. 12 00
Hutchinson, 1st Cong. ch. 5 00
Mankato, 1st Cong. ch. 4 45
Minneapolis, Plymouth Cong. ch., 118.38; Lyndale, Cong. ch., 5; Rev. M. B. Morris and wife, Thank-offering, 5, 128 38
Northfield, 1st Cong. ch. 58 08
Winona, Cong ch., 37.22; 2d Cong. ch., 15.90, 53 12—336 32

*Legacies.*—Minneapolis, Dr. James A. Smith, 301 68

638 00

## KANSAS.

Ellis, Cong. ch. 6 00
Fort Scott, Cong. ch. 6 35
Kansas City, Rev. Chester M. Clark, 1 00
Kensington, Cong. ch. 3 43
Kirwin, 1st Cong. ch. 16 83
Lawrence, Plymouth Cong. ch. 190 00
Little River, Cong. ch. 10 00
Milford, Cong. ch. 11 25

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| Osborne, 1st Cong. ch. | 10 50 | |
| Stockton, Cong. ch. | 10 00 | |
| Sycamore, Cong. ch. | 2 41 | |
| Udall, Cong. ch. | 10 00 | |
| Valencia, Plymouth Rock Cong. ch. | 3 00 | —280 77 |

NEBRASKA.

| | | |
|---|---|---|
| Ashland, Cong. ch. | 29 25 | |
| Aten and Crofton, Cong. ch. | 3 00 | |
| Avoca, Cong. ch. | 1 30 | |
| Central City, Mrs. M. A. P. Burgess, | 10 25 | |
| Cleman, Cong. ch. | 6 25 | |
| Cortland, Cong. ch. | 12 00 | |
| Cowles, Cong. ch. and Sab. sch. | 7 00 | |
| Crete, Rev. L. P. Mathews, | 10 00 | |
| Doniphan, Cong. ch. | 9 40 | |
| Harbine, Cong. ch. | 1 30 | |
| Julian, Rev. Amos Dresser, | 40 00 | |
| Keystone, Cong. ch. | 2 00 | |
| Kramer, German Cong. ch. | 10 00 | |
| Lincoln, Plymouth Cong. ch. | 50 00 | |
| Long Pine, S. N. Mygatt, | 10 00 | |
| Mumper, Cong. ch. | 3 75 | |
| Plymouth, 2nd Cong. ch. | 3 06 | |
| Rising City, Cong. ch. | 5 00 | |
| Scribner, P. W. Harrison, 5; A friend, 5; | 10 00 | |
| South Platte, Cong. ch. | 9 84 | |
| Syracuse, Cong. ch. | 8 25 | |
| Timber Creek, Cong. ch. | 1 00 | |
| Trenton, Cong. ch. | 8 45 | |
| Waverly, Cong. ch. | 3 75 | |
| Weeping Water, Cong. ch. | 55 09 | |
| Wilcox, Cong. ch. | 5 75 | |
| York, Cong. ch. | 66 43 | —382 12 |

CALIFORNIA.

| | | |
|---|---|---|
| Berkley, 1st Cong. ch., 302.40; North Cong. ch., 48.65, | 351 05 | |
| Cherokee, Cong. ch. | 4 00 | |
| Cupertino, Union ch. | 27 65 | |
| Crockett, Cong. ch. | 5 00 | |
| Fruit Vale, Cong. ch. K. E. Soc. | 5 00 | |
| Glen Ellen, Cong. ch. | 17 50 | |
| Los Angeles, Pico Heights Cong. ch., 5; Friend, 5, | 10 00 | |
| Niles, Cong. ch. K. E. Soc. | 58 00 | |
| Nordhoff, Friend, | 10 00 | |
| Oakland, 1st Cong. ch., 560; Pilgrim Cong. ch., of which 50 from W. W. Madge, for support of native pastor, India, 100.35; 2nd Cong. ch., 7.80; Oak Chapel, 4.25; Rev. F. B. Perkins, 4, | 676 40 | |
| Palo Alto, Cong. ch. | 32 95 | |
| Paso Robles, Cong. ch. | 1 50 | |
| Redwood City, Cong. ch. | 24 00 | |
| Rio Vista, Cong. ch. | 17 70 | |
| Rohnerville, Cong. ch. | 15 00 | |
| San Francisco, Plymouth Cong. ch., 75; 1st Cong. ch., by Edward Coleman, for support Dr. Atkinson, 50; Richmond Cong. ch., 16.70; Olivet Cong.ch., 3; Edward Coleman, 100, | 244 70 | |
| San Juan, Cong. ch. | 13 00 | |
| San Miguel, Cong. ch. | 1 00 | |
| Santa Paula, Nathan W. Blanchard, | 100 00 | |
| Santa Rosa, K. E. Soc. | 5 00 | |
| Saratoga, Cong. ch. | 14 00 | |
| Sebastopol, Cong. ch. | 12 95 | |
| Soquel, Cong. ch. | 15 10 | |
| Suisun, Cong. ch. | 36 00 | —1,697 50 |

OREGON.

| | | |
|---|---|---|
| Greenville, Cong. ch. | 2 00 | |
| Stafford, Ger. Cong. ch. | 1 00 | |
| Willsburg, Cong. ch. | 15 00 | —18 00 |

COLORADO.

| | | |
|---|---|---|
| Crested Butte, Cong. ch. | 14 70 | |
| Fruita, Cong. ch. | 15 00 | —29 70 |

WASHINGTON.

| | |
|---|---|
| Seattle, Pilgrim Cong. ch. | 98 40 |

NORTH DAKOTA.

| | | |
|---|---|---|
| Cathay, Cong. ch. | 1 11 | |
| Glenullin, Bethany Ger. Cong. ch. | 5 50 | |
| Jamestown, Cong. ch. | 6 00 | |
| Leipzig, Ebenezer Ger. Cong. ch. | 4 50 | |
| Melville, Cong. ch. | 2 50 | |
| Sykeston, Cong. ch. | 11 00 | —30 61 |

SOUTH DAKOTA.

| | | |
|---|---|---|
| Beresford, Mrs. M. L. Hyde, | 5 50 | |
| Bon Homme, Cong ch., 6.22; 1st Cong. ch., 2, | 8 22 | |
| Cresbard, Cong. ch. | 2 05 | |
| Geddes, Cong. ch. | 7 39 | |
| Hot Springs, Wm. Black, | 5 00 | |
| Revillo and Albee, Cong. chs. | 7 50 | |
| Tyndall, 1st Cong. ch. | 8 00 | —43 66 |

IDAHO.

| | |
|---|---|
| Nora, Swedish Cong. ch. | 4 00 |

UTAH.

| | |
|---|---|
| Park City, 1st Cong. ch. | 16 00 |

ARIZONA.

| | |
|---|---|
| Nogales, Trinity Cong. ch. | 6 00 |

OKLAHOMA.

| | |
|---|---|
| North Enid, Cong. ch. | 12 41 |

DOMINION OF CANADA.

| | |
|---|---|
| Province of Quebec, Montreal, David Currie, | 10 00 |

TERRITORY OF HAWAII.

| | |
|---|---|
| Honolulu, Caroline D. Castle, for Shansi, 50; Aurora Band, 25, | 75 00 |

FOREIGN LANDS AND MISSIONARY STATIONS.

| | | |
|---|---|---|
| South Africa, Natal, Rev. and Mrs. C. N. Ransom, Thank-offering, | 25 00 | |
| Syria, ——, W. B. | 10 00 | —35 00 |

WILLIAM WHITE SMITH FUND.

| | |
|---|---|
| Income for education of native preachers and teachers in Africa, | 1,394 00 |

MISSION SCHOLARSHIPS.

| | |
|---|---|
| Income of Norton Hubbard scholarship, for Almednagar Theological Seminary, 40; income of Norman T. Leonard scholarship, for student in Eastern Turkey, 55; of the J. S. Judd Doshisha Scholarship Fund, for support of teachers in training pupils for native ministry, 25; of Hugh Miller scholarship, for Ahmednagar Theological Seminary, 82.28, | 202 28 |

ATTERBURY FUND.

| | |
|---|---|
| Income for education of students in Theological Seminary, Tung-cho, | 300 00 |

HOLLIS MOORE MEMORIAL FUND.

| | |
|---|---|
| Income for Pasumalai Seminary, | 300 00 |

FROM JAFFNA MEDICAL MISSION ENDOWMENT.

| | |
|---|---|
| For salaries of Dr. and Mrs. T. B. Scott, native assistants, and other expenses (of which 1,614.76 from General Fund), | 1,894 76 |

FROM WOMAN'S MEDICAL MISSION, JAFFNA.

For part salaries Dr. Curr, Dr. Young, and native assistants, and other expenses, 676 00

## MISSION WORK FOR WOMEN.

From Woman's Board of Missions.
Miss Sarah Louise Day, Boston, *Treasurer.*

For sundry missions, in part, 12,848 85
For traveling expenses missionaries and supplementary appropriations to August 31, 1902, 5,887 94
For allowances of missionaries in this country, outfits and freight of outgoing missionaries, to August 31, 1902, 9,233 45–27,970 24

From Woman's Board of Missions of the Interior.
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer.* 7,200 00

From Woman's Board of Missions for the Pacific.
Mrs. S. M. Dodge, Oakland, California, *Treasurer,* 4,100 00

39,270 24

## MISSION SCHOOL ENTERPRISE.

Maine.— Bath, Winter-st. Cong. Sab. sch., 100; Portland, 4th Cong. Sab. sch., 3, 103 00
New Hampshire. — Hampstead, Cong. Sab. sch., 10; Temple, do., 3.93, 13 93
Vermont. — Dorset, Cong. Sab. sch., 30; East Barnet, Y. P. S. C. E., 20, 50 00
Massachusetts. — Attleboro, 2d Cong. Sab. sch., 10.32; Granville Center, 1st Cong. Sab. sch., 1; Greenwich, Cong. Sab. sch., 10; Littleton, Y. P. S. C. E., 5; Middleboro, Y. P. S. C. E. of Central Cong. ch., 7.03, 33 35
Rhode Island.—Bristol, Cong. Sab. sch. 6 00
Connecticut.—Middletown, 1st Cong. Sab. sch. for Erzroom High school, 18.91; Nepaug, Y. P. S. C. E., 5; New Britain, South Y. P. S. C. E., 54.44; Somersville, Y. P. S. C. E., 6.73, 85 08
New York.—Brooklyn, Willoughby-av. Cong. Sab. sch., 25; East Bloomfield, Cong. Sab. sch., 11.72; Little Valley, Junior Y. P. S. C. E., 2.50; Riga, 1st Y. P. S. C. E., 5; Sayville, Cong. Sab. sch., 13.52, 57 74
Pennsylvania.—Wilkes-Barre, Cong. Sab. sch. 3 00
North Carolina.—Fly, Cong. Sab. sch., 1; Troy, do., 1.25, 2 25
Alabama.—Anniston, 1st Cong. Sab. sch., 1.25; Y. P. S. C. E., .20, 1 45
Illinois.—Gray's Lake, Cong. Sab. sch., 4.50; Oak Park, Austin Park Y. P. S. C. E., 2.50; Winnebago, Y. P. S. C. E., 5, 12 00
Michigan.—Bancroft, Y. P. S. C. E., for Marash, 2; Detroit, Plymouth Cong. Sab. sch., 3; Honor, Y. P. S. C. E., for Marash College, 5; Williamston, Wheatfield Sab. sch., 1.25, 11 25
Wisconsin.—Antigo, Y. P. S. C. E., 10; Elk Mound, Cong. Sab. sch., .70; Fulton, Y. P. S. C. E., 5; Two Rivers, Y. P. S. C. E., 4.22, and Cong. Sab. sch., 1.78, 21 70
Minnesota. — Cambria, Y. P. S. C. E., 1.50; Lake City, Cong. Sab. sch., 2.37, 3 87
Kansas. — Kirwin, 1st Y. P. S. C. E. 2 37
Nebraska. — Weeping Water, Cong. Sab. sch., 17.46; York, Cong. Sab. sch., 10.49 and Y. P. S. C. E., 13.08, 41 03
Colorado. — Denver, Harman, Cong. Sab. sch. 5 00
California. — Fruit Vale, Cong. Sab. sch., for support pupil in India, 15; Ontario, Bethel Y. P. S. C. E., 14; Rio Vista, Cong. Sab. sch., 50; Saratoga, Cong. Sab. sch., 2; Y. P. S. C. E., 3; and Jr. C. E., 1; Sebastopol, Cong. Sab. sch., 2.15, 37 65
Washington. — Cottage Lake, Cong. Sab. sch. 1 30
Oklahoma. — Seward, Cong. Sab. sch. 3 00

494 97

MICRONESIAN NAVY.

Ohio. — Oberlin, 1st Cong. Sab. sch. 12 36

FOR SUPPORT OF YOUNG MISSIONARIES.

Illinois. — Chicago, Central Park Y. P. S. C. E., 4.50; Ewing-st. Y. P. S. C. E., 5; Yorkville, Y. P. S. C. E., 10; all for MacLachlan Fund, 19 50
Michigan. — Sheridan, Y. P. S. C. E., 2.80; Upton Works, 25th-st. Y. P. S. C. E., 5; Watervliet, Plymouth Y. P. S. C. E., 5, for Lee Fund, 12 80
Wisconsin. — Clinton, Y. P. S. C. E., 5; Elkhorn, do., 10; Ft. Atkinson, do., 10; Spring Valley, do., 6.55, all for Olds Fund, 31 55
Iowa. — Cedar Rapids, Bethany Y. P. S. C. E., 1.50; Kellogg, Y. P. S. C. E., 4; Mason City, do., 10; Mount Pleasant, do., 5; Riceville, do., 10; Van Cleve, do., 5; Waverly, do., 15, all for White Fund, 50 50
Nebraska. — Cortland, Y. P. S. C. E., 5; Scribner, do., 20; Trenton, do., 7.50, all for Bates Fund, 32 50
Colorado. — Buena Vista, 1st Y. P. S. C. E., 5; Leadville, Y. P. S. C. E., 5, both for Albrecht Fund, 10 00
South Dakota. — Highmore, Y. P. S. C. E., for Haskell Fund, 5 00

161 85

CONTRIBUTIONS FOR THE DEBT.

Maine. — Calais, Geo. H. Eaton, 300 00
Massachusetts. — Boston, Friend, 5; Cambridge, J. M. W. Hall, 100; Clinton, Rev. W. W. Jordan, D.D., 25; Lexington, A widow's mite, 5; Whitinsville, Rev. John R. Thurston, D.D., 100; Worcester, G. Henry Whitcomb, 1,000; Yarmouth, Rev. G. H. Ewing, 20, 1,255 00
Rhode Island. — Pawtucket, Rev. F. J. Goodwin, 20 00
Connecticut. — Clinton, Rev. Chas. F. Robinson, 10; Cromwell, Rev. H. G. Marshall, 5; Greenwich, Rev. Joseph H. Selden, 50; Hartford, Rev. R. H. Potter, 100; do., E. P. Piper, 100; do., H. A. Barker, 10; do., Rev. M. C. Welch, 10; do., L. H. Mead, 3; do., J. Leslie French, 1; Norwich, Rev. Wm. Carr, 10; do., Mr. and Mrs. H. L. Yerrington, 5; South Britain, Rev. H. De Witt Williams, 5; West Hartford, Rev. T. M. Hodgdon, 10; do., West Haven, Rev. Geo. H. Hubbard, 15; do., Winsted, 1st Cong. ch., Rev. Geo. W. Judson, 50, 384 00
New York.—New York, Lucien C. Warner, 1,000 00
New Jersey. — Montclair, Mrs. Frank P. Woodbury, 5 00
Illinois. — Chicago, Rev. W. B. Thorp, 100; Oak Park, E. H. Pitkin, 1,000; ———, Friend, add'l, 11,500, 12,600 00
Wisconsin. — Fond du Lac, Rev. Joseph H. Chandler, 5 00
Iowa. — Des Moines, Rev. F. J. Van Horn, 25; Iowa City, Edith M. and Libbie Seymour, 5; ———, Friend, 50, 80 00

15,649 00

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE.—Errol, Cong. ch., for work, care John Bicknell, 3.25; Hollis, Letitia M. Adams, for Okayama orphanage, 5, 8 25

VERMONT.—Barton Landing, Conference, for enlargement of building, Girls' Boarding School, Kortcha, care Miss Ellen M. Stone, 32; Bristol, F. W. Nash, for day schools, Ceylon, 10; St. Johnsbury, I. N. C., for use of Dr. C. D. Ussher, 10, 52 00

MASSACHUSETTS.—Boston, Mt. Vernon Chinese Sab. sch., for work, care Rev. C. R. Hager, 90; do., Boylston ch. (Jamaica Plain), for use Miss M. E. Kinney, 5; Chelsea, 1st ch. Y. P. S. C. E., for enlargement of building, Girls' Boarding School, Kortcha, care Miss Ellen M. Stone, 50; do., Miss Ellen M. Stone, for debt on Sophia ch., 15; for pupil, Monastir, 8.80; for work, care Rev. G. D. Marsh, 100; and for enlargement of building, Girls' Boarding School, Kortcha, 8.81; Manchester, Cong. ch., Friend, for Jubilee Hall, Zulu, 5; Monson, Esther R. Holmes, for pupil, care Rev. I. J. Atwood, 50; New Boston Cong. ch., for work, care Rev. E. F. Carey, 2.04; Sandisfield, 1st Cong. ch., for work, care Rev. E. F. Carey, 4.50; Wareham, Cong. ch., P. N. Bodfish Memorial Fund, for work formerly in charge of Dr. Edward Chester, 20; Wellesley, Mrs. Van Nuys, for enlargement of building, Girls' Boarding School, Kortcha, care Miss Ellen M. Stone, 5; Worcester, Y. P. S. C. E. of Plymouth ch., for school, Marathi, 40; do., Miss M. L. Sanford, toward new church, Ahmednagar, 75, 404 90

RHODE ISLAND.—Providence, C. H. Robinson, for enlargement of building, Girls' Boarding School, Kortcha, care Miss Ellen M. Stone, 25 00

CONNECTICUT.—Haddam, 1st Cong. ch., Friends, for use Dr. G. C. Raynolds, 20; Higganum, Cong. Sab. sch., for work, care Rev. H. G. Bissell, 20; New London, Mrs. J. N. Harris, for Industrial School, care Dr. W. L. Thompson, 100; Southport, Cong. ch., Friends, for well at Palani, 30, 170 00

NEW YORK.—Brooklyn, Lee-av. Cong. ch., for use Rev. W. P. Sprague, 10; Buffalo, Mrs. E. T. Frost, for enlargement of building, Girls' Boarding School, Kortcha, care Miss Ellen M. Stone, 20; Chautauqua, Mrs. Caroline L. Goodenough, for work Zulu Mission, 37.50, 67 50

NEW JERSEY.—Asbury Park, Mr. Solomon, for enlargement of building, Girls' Boarding School, Kortcha, care Miss Ellen M. Stone, 1; Glen Ridge, Cong. ch., Susan F. Campbell, for native preacher, India, 12.50, 13 50

PENNSYLVANIA.—Philadelphia, John H. Converse, for church at Philippopolis, 100 00

VIRGINIA.—Big Stone Gap, Howe P. Cochran, for use of Miss Mary M. Cole, 2 00

KENTUCKY.—Anchorage, Friends, for enlargement of building, Girls' Boarding School, Kortcha, care Miss Ellen M. Stone, 60.08; Owensboro, Margaret S. Booth, for do., 1, 61 08

MISSOURI.—St. Louis, Daniel Wolfe, for enlargement of building, Girls' Boarding School, Kortchka, care Miss Ellen M. Stone, 25 00

OHIO.—Sullivan, Cong. ch., Rev. L. W. Mahn, for native worker, Foochow, 20 00

ILLINOIS.—Chicago, Grace Cong. Sab. sch., J. A. Werner's class, for native preacher, Marathi, 6.25; do., Mr. and Mrs. J. A. Werner, for do., 5; do., Mrs. Stewart, through Miss Ellen M. Stone, for Elenchie G. Tsilka, 5; Dixon, Rock River Chau., for enlargement of building, Girls' Boarding School, Kortcha, care Miss Ellen M. Stone, 28; Elgin, 1st Cong. ch. Woman's Guild, for work, care Rev. F. M. Price, 5; Evanston, Mrs. J. A. Towne, for enlargement of building, Girls' Boarding School, Kortcha, care Miss Ellen M. Stone, 5; do., Friend, for work, care Rev. S. C. Bartlett, 1; Moline, Friend, for enlargement of building, Girls' Boarding School, Kortcha, care Miss Ellen M. Stone, 1.10; Polo, Ind. Presb. Sab. sch., for use of Rev. C. F. Gates, 15; Springfield, Mr. and Mrs. Diller, for enlargement of building, Girls' Boarding School, Kortcha, care Miss Ellen M. Stone, 7; Urbana, Twin City Chau., for do., 11.75; Wheaton, 1st Cong. Sab. sch., for pupil, care Rev. Edward Fairbanks, 25, 115 10

MICHIGAN.—Adrian, Friend, for enlargement of building, Girls' Boarding School, Kortcha, care Miss Ellen M. Stone, 8; Bay View, Mis. Soc., for do., 23; Benton Harbor, Chau., for do., 39.66; do., Mrs. Storrer, for do., 5; do., Mr. Eitnig, for do., 2; Detroit, Woodward-av. Cong. Sab. sch., for work, care Rev. W. A. Farnsworth, 15; Olivet, Children's Band, for pupil, care Rev. J. H. Dickson, 3; Three Oaks, Edward K. Warren, for native worker, care Rev. J. E. Abbott, 200; Traverse City, Friend, for enlargement of building, Girls' Boarding School, Kortcha, care Miss Ellen M. Stone, 10, 305 66

WISCONSIN.—Dodgeville, Cong. ch., for school, care Rev. F. E. Jeffrey, 40 00

IOWA.—Burlington, Friends, for enlargement of building, Girls' Boarding School, Kortcha, care Miss Ellen M. Stone, 11.10; Des Moines, Maude M. Perry, for pupil, care Rev. G. E. White, 27; Osceola, Jennie M. Baird, for Bible work, care Mrs. A. G. Gulick, 2; Dr. W. L. Thompson, 2; Mrs. W. M. Stover, 1; Miss Hattie Clark, 1; Miss Fidelia Phelps, 1; Miss L. E. Case, 2; Mrs. A. H. Gordon, 2; Rev. F. M. Price, 3; Rev. M. L. Stimson, 2; Rev. I. M. Channon, 2; Rev. A. C. Walkup, 1; and Miss S. R. Howland, 1; Postville, Y. P. S. C. E., for native helper, care Rev. G. W. Hinman, 70, 128 10

MINNESOTA.—Excelsior, Cong. ch., La. Mis. Soc., for native worker, care Rev. F. E. Jeffrey, 5; do., Y. P. S. C. E., for do., 15; Minneapolis, W. H. Norris, for work, care Rev. H. C. Hazen, 7.50; St. Paul, St. Anthony Park Cong. ch., for native worker, care Rev. F. E. Jeffrey, 40.65; do., a little girl in the auditorium, for enlargement of building, Girls' Boarding School, Kortcha, care Miss Ellen M. Stone, .50; Winona, Mrs. E. W. Jenney, for do., 10; Winona Park, Mr. Kane, for do., 5, 83 65

KANSAS.—Kiowa, Y. P. S. C. E., for native worker, care Rev. F. E. Jeffrey, 5; do., Rev. H. L. Marsh, for do., 5, 10 00

NEBRASKA.—Inland, Ger. Cong. ch., for work, care Rev. G. E. Albrecht, 7 00

CALIFORNIA.—Berkeley, Mrs. Shattuck, for work, care Rev. James Smith, 16; Niles, Mrs. E. D. Hale, for use Dr. C. R. Hager, 10, 26 00

WASHINGTON.—Everett, A. C. Thomson, for Indus. Training School, E. C. Africa, 5 00

NORTH DAKOTA.—Glenullin, St. Mark's Ger. Cong. ch., for work, care Rev. G. E. Albrecht, 3 60

SOUTH DAKOTA.—Pierre, Young People and children in Cong. ch., for pupil, care Rev. Mark Williams, 10 00

CANADA.—Quebec, Georgeville, Mrs. Isabel C. Barrows, for use of Miss F. A. Fensham, 24 00

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston, *Treasurer.*

For use of Mrs. M. K. Edwards, 22 00

| | | |
|---|---|---|
| For use of Mrs. G. D. Marsh, | 20 00 | |
| For Aintab Scholarship, Constantinople, | 98 55 | |
| For Adana Scholarship, | 70 00 | |
| For use of Miss B. B. Noyes, | 15 00 | 225 55 |

FROM INCOME ANATOLIA COLLEGE ENDOWMENT.

| | |
|---|---|
| For college expenses at Marsovan, | 1,496 00 |

JEANNIE GRACE GREENOUGH CRAWFORD FUND.

| | |
|---|---|
| Income for education of girls in Western Turkey Mission schools, care of Rev. G. E. White, | 50 00 |

WILLIAMS AND ANDRUS SCHOLARSHIP.

| | |
|---|---|
| Income for pupils at Mardin, Eastern Turkey, | 70 89 |

THORNTON BIGELOW PENFIELD SCHOLARSHIP.

| | |
|---|---|
| Income for students in Pasumalai Seminary, India, | 25 00 |

THE DEACON GATES SCHOLARSHIP, MARDIN HIGH SCHOOL, TURKEY.

| | |
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| For work, care Rev. C. F. Gates, | 40 00 |

TURVANDA TOPALYAN SCHOLARSHIP.

| | |
|---|---|
| Income for education of worthy poor village girls, care Mrs. J. L. Coffing, | 25 00 |

ANDREWS SCHOLARSHIP.

| | |
|---|---|
| Income for pupil in Gordon Theological Seminary, | 30 00 |

MONTGOMERY MEMORIAL SCHOLARSHIP FUND.

| | |
|---|---|
| For Central Turkey College, care Miss E. M. Blakely, | 4 97 |

NORTH CHINA COLLEGE ENDOWMENT.

| | |
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| Income, | 105 26 |

WILLIAMS HOSPITAL ENDOWMENT.

| | |
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| Income, | 63 14 |

GORDON THEOLOGICAL SEMINARY, TUNG-CHO, CHINA.

| | |
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| Income of endowment, | 52 50 |

BENJAMIN SCHNEIDER MEMORIAL FUND.

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|---|---|
| Income for training preachers in Central Turkey, care Rev. A. Fuller, D.D. | 40 00 |

C. F. GATES MARDIN HIGH SCHOOL SCHOLARSHIP.

| | |
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| Income for scholarship in Mardin High School, | 50 00 |
| | 3,985 65 |
| Donations received in August, | 98,255 94 |
| Legacies received in August, | 19,716 51 |
| | 117,972 45 |

**Total from September 1, 1901, to August 31, 1902: Donations, $651,304.24; Legacies, $174,437.58 = $825,741.82**

ADVANCE WORK, MICRONESIA.

| | |
|---|---|
| DISTRICT OF COLUMBIA. — Washington, M. L. Taylor, | 10 00 |

ABBOTT FUND.

| | |
|---|---|
| MASSACHUSETTS.—Woburn, Rev. Doremus Scudder, D.D. | 25 00 |
| ILLINOIS. — Naperville, Mrs. Bartholomew, | 5 10 |
| | 30 10 |

TWENTIETH CENTURY FUND.

| | |
|---|---|
| MASSACHUSETTS. — Boston, Henry H. Proctor, | 1,000 00 |
| Previously acknowledged, | 93,082 44 |
| | 94,082 44 |

JAFFNA GENERAL MEDICAL MISSION.

| | |
|---|---|
| MASSACHUSETTS. — Amesbury, Main-st. Cong. ch., 25; Winchester, 1st Cong. ch., 800; Worcester, Cent. ch., 77.93; do., Mrs. F. B. Knowles, 600, | 1,502 93 |
| NEW YORK. — New York, Pilgrim Cong.ch, 86.83; Mrs. E. J. Brown, 25, | 111 83 |
| | 1,614 76 |

WOMAN'S MEDICAL MISSION, JAFFNA.

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| NEW HAMPSHIRE. — Enfield, Y. P. S. C. E., 5; Newport, Cong. ch., 88, | 93 00 |
| MASSACHUSETTS. — Attleboro, 2d Cong. ch. Y. P. S. C. E., 10; Boston, Mrs. E. M. Bryant, 25; Springfield, North ch., 450, | 485 00 |
| CONNECTICUT. — Rockville, Iris Band, 25; do., Alice L. Ogden, 12.50, | 37 50 |
| NEW YORK. — New York, Friends, per the Misses Leitch, | 154 00 |
| NEW JERSEY. — Newark, 1st Cong. ch. | 450 00 |
| PENNSYLVANIA. — Philadelphia, Central Cong. ch. | 11 59 |
| NEBRASKA. — Bladen, Isaac Miller, | 20 00 |
| | 1,251 09 |

WORK IN THE PHILIPPINES.

| | |
|---|---|
| NEW HAMPSHIRE.—Hanover, T. P. Leeds, | 5 00 |
| MASSACHUSETTS. — Melrose Highlands, Cong. ch., 4.11; Townsend Harbor, M. E. Harrington, 4, | 8 11 |
| CONNECTICUT. — Hartford, Annual Meeting, 23; Old Lyme, 1st Cong. Sab. sch., 20, | 43 00 |
| NEW YORK. — Brooklyn, Mrs. Alice C. Crowell, 100; New York, C. H. K., 1,500; do., Cornelius N. Bliss, 1,000; Riverhead, Mrs. M. F. and Miss R. H. Tuthill, 25, | 2,625 00 |
| NEW JERSEY. — Upper Montclair, Miss H. J. Cooper, | 10 00 |
| ILLINOIS. — Chicago, W. B. M. I. | 8 15 |
| MINNESOTA. — Zumbrota, W. A. Mahaffy, | 5 00 |
| WYOMING. — Wheatland, Cong. ch. | 5 00 |
| HAWAII. — Honolulu, Mrs. H. Bingham, | 5 00 |
| | 2,714 26 |

# For Young People.

## FROM DARKNESS TO LIGHT AMONG THE ZULUS.

BY REV. CHARLES N. RANSOM, OF THE ZULU MISSION.

"FROM Darkness to Light" is the title of one of our Zulu hymns, based on Ephesians 5 : 8–14. We give the first stanza and a literal translation, side by side: —

"Kade, ngokudinga kwetu
Sa si sezonweni.
Kade, ngokungazi kwetu
Sa si senyameni.
Kweza nkosi! izwi lako
Li si kanyisela.
Kweza izitunywa zako
Zi li shumayela."

"*Long-ago*, in need our
We were in sins.
*Long-ago*, in ignorance our
We were in darkness.
There came, Lord! word thy,
It us enlightened.
Then came messengers thy,
They preached it."

But many a boy or girl might say, "*Konamanje* (just now), I was in darkness, but I saw a great light." Mantonti, a girl from our station at

A ZULU KRAAL.

Ifafa, sixty miles south of Durban, might say so. Her home is a kraal like that in the picture above. Her father was an Induna, or officer of the local chief. Beside her own mother are several other mothers, or wives of her father, and a score or more of brothers and sisters, with nephews and nieces like a flock. The darkness was moral and spiritual, not physical. Sunny is the hillside where the kraal is built. Not far away are the blue

waters of the Indian Ocean. In sight is the beautifully cultivated tea estate of a white man. As a foil to the sunlight are the dark woods, in whose recesses the monkeys climb and chatter, and the antelopes perpetuate the graceful athletics of their African ancestors. Around the kraal smile fields of corn and beans, pumpkins and "elephants' ears," at the very time when this country is pinched by the "long and dreary winter."

What fun for Mantonti to munch the ears of roasted corn, fresh from the little fire of sticks in the middle of the hut! What fun to go with the big girls to the brook to bathe, and come back carrying a jug of water on the head without touching it with the hands! What fun to make clay dolls and dress them up with bead-work! What fun to go to the seashore and bring back mussels, a welcome change from porridge! What fun to watch the hunters returning with antelope meat, and to stir up the fire for a roast! What fun to go to a wedding and dance and sing, eat meat and drink beer, and sit up all night! What fun to go to town and see the wonderful railroad, or to a sugar estate and bring home a pot of cheap molasses!

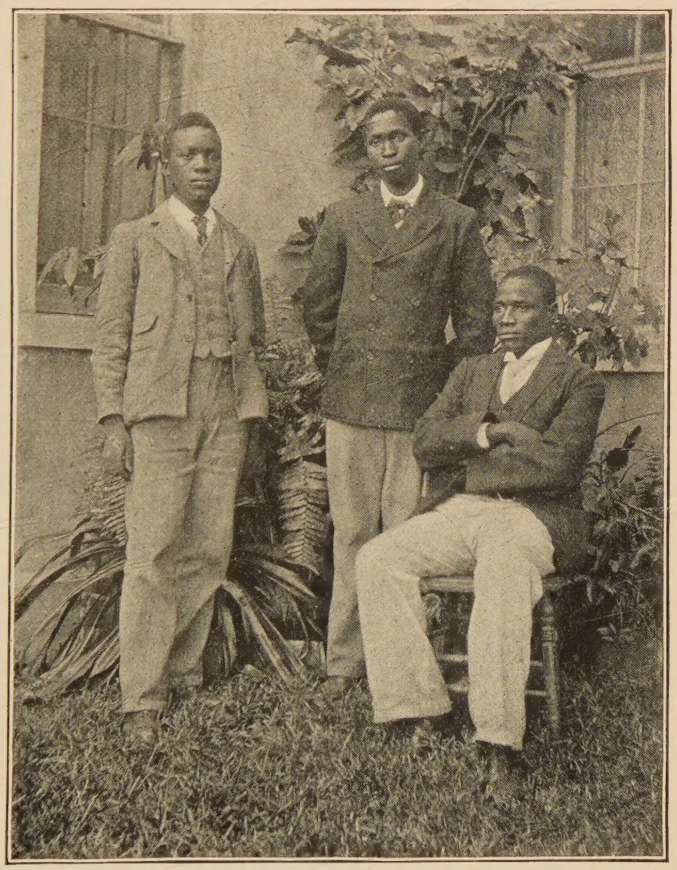
But on the other hand, how tiresome to carry a baby on your back all day long, or to hoe in the garden, or to look for fuel, or to drive away birds and monkeys and the terrible locusts from the ripening grain! How shameful to have all your little brothers and sisters stark naked! How terrible to hear all the vile stories of the older ones while sitting around the fire! Superstitions, like black clouds, darken every day. She is horribly afraid of the *Uswelaboya*, "the hairless one," a terrible monster who, it is said, hides in lonely places, ready to catch you, cut you in pieces, and use parts of you for witches' drugs. There are scores of signs, such as a dog jumping up on the roof, or a cock crowing at the wrong time, which bring fear of sickness or death.

There are dark days when the witch-doctor comes and raps on the ground and talks with the spirits, and sacrifices an ox or goat and flings suspicion on some innocent neighbor, pointing him out as having caused the trouble in this kraal. There are darker days when death comes to the kraal — double darkness, for it is dark here, and over the future falls no ray of light. Wails rend the air, and the poor body, instead of being laid in a grassy cradle in God's-acre, is rudely shoved into a hole, perhaps under the manure of the cattle yard.

But look! the day is breaking for poor Mantonti. See this noble group of native Christian teachers shown in the picture opposite. All of these men I know and love. The one on the left is Robert of Umtwalume. Ngazana stands in the middle, and Frank sits on the right. Robert's brother, Lutellus, was teacher at Ifafa, and under him Mantonti was fitted for the boarding school. An older brother of Ngazana, Gardiner, was also a teacher at Ifafa. He was named for Capt. Allen Gardiner, that brave seaman who tried to take the gospel to the Zulus, and whose heroic missionary service ended on the inhospitable shores of Patagonia.

We made a special effort at Ifafa to bring into school the kraal children. Mantonti came, among others. She made wonderful progress, but before

long stopped coming. Like many other heathen, her father hated to have his girl learn. Was she not to be married before many years? Was she not worth at least ten head of cattle, and would not an education spoil the sale? No! she must stop going to school. But a faithful visit from Gardiner and a wise talk broke down the opposition, and she resumed her place in school. Who can measure the blessings of these station schools or of the boarding schools where such a Christian training is given that the station schools become in turn almost a "children's church?" The illustration on the next page shows one of these station schools, with a teacher who graduated at "Jubilee," the name given the Boys' School at Amanzimtote.



CHRISTIAN ZULU TEACHERS — ROBERT, NGAZANA, FRANK.

After a time the light touched not only Mantonti's head but her heart. We were holding service in the kraal hut. What a church! The roof black with smoke, the floor smeared with cow-dung; on one side a pen for the calves or kids; dogs and chickens running in and out! But when Jesus through his word and messenger said, "Follow me," Mantonti rose and followed him. This act meant separation from father, mother, brothers, sisters, friends, and from customs more clinging than the next of kin. It meant that her companions would sneer and jeer, and that perhaps she would be beaten and persecuted, as so many young Christians have been. But she did not falter. Nor has she up to the present looked backward or grown discouraged by the narrowness of the way.

We were accustomed to have service at her kraal every Sunday morning,

before our own breakfast. Sometimes when we arrived the men were killing a pig or dressing a skin; the women busy at some menial task. Mantonti would sweep out the hut, and then let her voice ring out like a church bell to summon the people from the neighboring hills. *She* wears a neat dress, while her *sisters* wear beads, brass rings, and a greasy blanket, — or nothing. She brings Testament and hymn-book, and joins heartily in the singing. After I have spoken she testifies simply, pleads earnestly with her people, and prays fervently. These girls become the Lord's watchers in the Dark Continent, and heralds of the dawn.

Gardiner, the teacher we have referred to, afterward became the preacher

A ZULU STATION SCHOOL.

at Ifafa, and a noble witness of the truth. He speaks excellent English, and grows in grit and grace. His home is on a high hill, two miles from the chapel. It was in the heart of the woods, where monkeys, snakes, and antelopes abound. He has cut down the trees, planted corn, potatoes, beans, pumpkins, and pineapples; built an upright house and furnished it neatly. His home life and work are sermons as well as his earnest words on Sunday. Some Greek traders came to Ifafa and heard, on one Sunday, this Zulu preacher proclaim with power the wisdom which was to the old Athenians foolishness, and they expressed to me their pleasure in that sermon. I am still praying that their hearts may say, "Sir, we would see Jesus, whom we heard faithfully preached that day."